Vol. VI. No. 3 JULY, 1928

WORLD DOMINION

AN INTERNATIONAL REVIEW of Christian Progress

CONTENTS

EDITORIAL
THE BERBER INVASION OF FRANCE
A BUSINESS MAN WHO CHANGED MISSION POLICY
THE NEW EVANGELISM IN CHINA
DESPAIR IN CHINA
THE PEARL OF THE FAR EAST
THE ANNAMESE CHURCH OF COCHIN-CHINA
AN INTIMATE VIEW OF SIAM
AT THE HEART OF CENTRAL ASIA
TURKISH ANOMALIES
THE EVANGELIZATION OF INDIA
ARABIC PRESS ON JERUSALEM CONFERENCE
EUROPEAN UNITY
YUGO-SLAVIA: A LAND OF OPPORTUNITY
THE RELIGIOUS SITUATION IN CZECHO-SLOVAKIA
THE SUNDAY SCHOOL AND WORLD EVANGELIZATION
ANOTHER YOUTH MOVEMENT
THE WORK OF NON-PROFESSIONAL MISSIONARIES
LATIN AMERICAN NOTES

WORLD DOMINION PRESS
LONDON: 1, TUDOR STREET, E.C.4
NEW YORK: 113, FULTON STREET

OUR OWN PEOPLE OVERSEAS

NORTH-WEST CANADA APPEAL

Twenty-five years ago, when settlers began to pour into North-West Canada,

THE

COLONIAL AND CONTINENTAL CHURCH SOCIETY

took the lead in providing funds and workers to meet the needs created.

Once again the position of the Church has become critical. It must advance or face disaster.

The Society can find the workers. It appeals for a **Special Fund of at least £10,000** to finance new missions.

Send your offering without delay to The Secretary,

9, SERJEANTS' INN, FLEET STREET

LONDON, E.C. 4

WORLD DOMINION

Vol. VI. No. 3 **JULY, 1928**

Editor: THOMAS COCHRANE.

CONTENTS

PAGE

EDITORIAL 215
THE BERBER INVASION OF FRANCE. T. P. WARREN 218
A BUSINESS MAN WHO CHANGED MISSION POLICY 228
THE NEW EVANGELISM IN CHINA. ARNOLD P. LANSDOWN .. 229
DESPAIR IN CHINA. HENRY FOWLER 233
THE PEARL OF THE FAR EAST 236
THE ANNAMESE CHURCH OF COCHIN-CHINA. HUBERT A. JACKSON 237
AN INTIMATE VIEW OF SIAM. ROBERT IRWIN 241
AT THE HEART OF CENTRAL ASIA. RACHEL O. WINGATE .. 248
TURKISH ANOMALIES. VENINDA 251
THE EVANGELIZATION OF INDIA. ALEXANDER MCLEISH .. 255
ARABIC PRESS ON JERUSALEM CONFERENCE. BASHIR .. 264
EUROPEAN UNITY. OLIVE WYON 267
YUGO-SLAVIA: A LAND OF OPPORTUNITY. MONTAGU WALDEGRAVE 276
THE RELIGIOUS SITUATION IN CZECHO-SLOVAKIA. F. ŽILKA 279
THE SUNDAY SCHOOL AND WORLD EVANGELIZATION. ARTHUR BLACK 290
ANOTHER YOUTH MOVEMENT 296
THE WORK OF NON-PROFESSIONAL MISSIONARIES. ROLAND ALLEN 298
LATIN AMERICAN NOTES. KENNETH G. GRUBB 304

Unlimited Expansion (233) ; Momentous Changes in Eastern Asia (235) ; The Way Through to Victory (239) ; Afghanistan Must Move with the Times (248) ; A Prophecy and Its Fulfilment (263) ; Extension in Abyssinia (266) ; Evangelizing the Coming Generation (289) ; The Gift of a Friend (304).

The Editor does not accept responsibility for views expressed by the writers. All Literary, Business Communications and Orders should be addressed to WORLD DOMINION PRESS, 1, TUDOR ST., LONDON, E.C. 4. Annual Subscription, 4/6, post paid; Single Copies, 1/2, post paid.

NOTES ON CONTRIBUTORS

MR. T. P. WARREN, a member of the North Africa Mission, has had an intimate experience of work in that country, and is now working among North Africans in Paris.

The REV. ARNOLD P. LANSDOWN was a missionary of the London Missionary Society in Shanghai.

DR. HENRY FOWLER is President of the Medical Association of China.

The REV. HUBERT A. JACKSON is a missionary in Indo-China in connection with the Christian and Missionary Alliance.

The REV. ROBERT IRWIN is the Agency Secretary of the American Bible Society in Siam.

MISS RACHEL O. WINGATE is working at Kashgar, Sinkiang, as a member of the Swedish Mission.

The REV. ALEXANDER MCLEISH is a missionary of the United Free Church of Scotland, and Survey Correspondent, National Christian Council of India.

MISS OLIVE WYON has studied religious conditions in Europe, where she has travelled extensively.

The HON. MONTAGU WALDEGRAVE is a member of the Foreign and Overseas Committee of the Y.M.C.A., and has been in close personal touch with the situation in Yugo-Slavia.

The Rev. F. ŽILKA, D.D., is a Professor of Theology at Prague University, and a leader in various international movements.

MR. ARTHUR BLACK is a member of the Executive of World's Sunday School Association, and Secretary of the Shaftesbury Society and Ragged School Union, London.

The REV. ROLAND ALLEN, M.A., was an Anglican missionary in North China; he is the author of *Missionary Methods: St. Paul's or Ours; Voluntary Clergy; The Spontaneous Expansion of the Church*, etc.

MR. KENNETH G. GRUBB, F.R.G.S., is the author of *The Lowland Indians of Amazonia*. He is now making a special study of other parts of Latin America on behalf of WORLD DOMINION.

A Minister's Testimony

Writing on the 4th of May, the Rev. T. W. Lister, of Glasgow, said:

"The Soldiers' Christian Association is abundantly worthy of the earnest support of all who are interested in our Soldiers and understand the peculiar difficulties and temptations incidental to their life at home and abroad.

"With its branches in the Army and Royal Air Force, in al parts of the British Empire, it does much to promote the welfare of the men, aiming especially at bringing them into living touch with Jesus Christ, enlisting and drilling them as soldiers of the Cross.

"Having worked under the Association in France during the war I know how its definitely spiritual enterprise has been honoured in the conversion of many and in their encouragement in life and testimony."

Are you sharing in this

"definitely spiritual enterprise?"

If not, will you come to our aid—now?

Headquarters:

Dawson House, Tufton Street, Westminster, S.W. 1

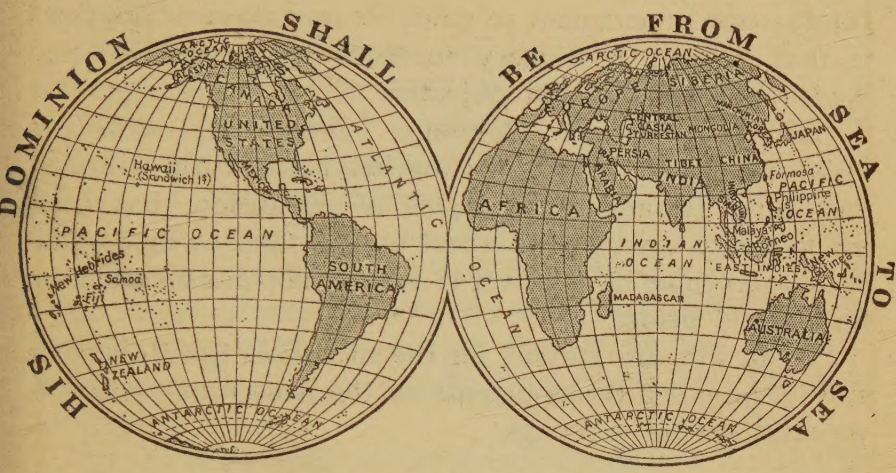
Chairman:

Brigadier-General W. EWBANK, C.B., C.I.E.

Further particulars of the work will be gladly sent
G. J. BYRNELL———General Secretary

Soldiers' Christian Association

World Dominion



JULY, 1928

Editorial

THE WORLD DOMINION MOVEMENT

WE have just returned from North America and feel that the opening words of this editorial should convey a sincere expression of thanks to the hundreds of friends in the United States and Canada who gave us such a kind reception.

On March 29th a Welcome Meeting was held in the beautiful St. Bartholomew's Community Hall in Park Avenue, New York, and the cordiality of the audience, which filled the hall, was typical of the reception given in various parts of the country to us and to our message. This message may be summarized as follows :—

I.—The command of Christ to preach the Gospel to every creature is a command to the Christians of to-day to reach all who have not heard the message of salvation.

II.—But the world cannot be evangelized in this generation for three reasons. The first reason is that the Christian Church, speaking generally, is not prayerfully and seriously

seeking to do it; the second is that it has not created an Intelligence Department to guide its operations; the third is that present missionary methods are unsuitable and inadequate for such an objective.

III.—The World Dominion Movement, with its insistence upon World Evangelization, World Survey, and New Testament principles of expansion, has been brought into existence to affect outlook and methods, and to do everything in its power to help in all plans for reaching unoccupied fields.

To all who are praying for the success of the Movement and its proposed developments on the American continent, we send special greetings.

THE BERBER INVASION OF FRANCE

On July 5th, 1830, General Count de Bourmont forced the capitulation of Algiers. Writing from Hussein Dey's palace to the French Government, he says: "Twenty days have sufficed to effect the destruction of this State, the existence of which has been an embarrassment to Europe during three centuries." This epoch-making military success ended the rule of Asia in Northern Africa, and brought back again the Latin civilization which had been wiped out by the Moslem invasion a thousand years before. Thus France became the heir to Roman Africa.

Fifty-one years later, by the Treaty of the Bardo, she established a Protectorate over Tunis; and the opening years of the twentieth century have witnessed the rise of the French Protectorate in Morocco, and the extension of Italian rule over the whole of Lybia. The Latin Empire in North Africa is now more solidly established than it was even in Roman times, due to the efficient way in which white control is exercised over all the tribes of the Sahara Desert.

The centenary of the opening stages of this great achievement falls in the year 1930, and French Algeria has decided to begin the centenary celebrations in January of that year. They will, however, reach their culminating point on July 5th, the anniversary of the taking of Algiers—

and not less than 130 million francs will be spent on these fêtes.

A peculiar gratification will be felt by the French at the memory of the capture of the mountain defences of the Kabyles, a feat which was achieved with the greatest difficulty, seventeen years after the fall of Algiers. This branch of the autochthonous Berbers of North Africa are racially related to the people of Southern Europe, and are entirely unlike the Asiatic Arabs who forced Islam upon them. Under the Romans they were Christians, and the Christian faith reigned in their mountain fastnesses long after it had been utterly blotted out from the cities of Roman Africa.

In the early years of the twentieth century the counter invasion of France by the Berbers began. It was led by the agricultural labourers who came to work in the vineyards of the South of France. During the Great War the movement was intensified by the North African regiments of soldiers fighting under the French tricolour, as well as by the army of workmen who were recruited for the docks, mines and factories. History is always repeating itself, and those who came to help others remained to help themselves. They have gained a foothold in France from which it will be difficult, if not impossible, to dislodge them. More than that, they have reconquered, in the factories of Citröen, Renault and Michelin, to mention only three well-known names, the lands their ancestors lost in their guerilla warfare against the French invaders.

In vain have French colonists protested; when land or houses are for sale the French are nearly always outbidden by the Kabyles. Millions of francs have been sent back to Algeria by these immigrants, and with that money land has been bought and houses of a better type have been built and furnished. One Kabyle family which bought land for a million francs, split up the outlying parts, sold them for a million francs, and kept for themselves as much land as they wanted.

In vain have restrictive measures been adopted to stop the invasion. The only effective one was disputed, declared

illegal and withdrawn. But even when it was in force still the Berbers came over to France, by fair means or foul, with false papers, or as stowaways. This situation was exposed when a number of men hidden in coal bunkers were suffocated when crossing the Mediterranean.

The rise of the franc and consequent unemployment crisis checked the inflow and increased the exits, large numbers being shipped home at government expense on condition that they did not come back for five years. But the number in France is still large and is likely to remain permanently at about one hundred thousand.

If to the Frenchman Algeria is France overseas, France to Algeria is Algeria overseas. Some of the phases of this invasion are depicted by Mr. Warren in the following article, which illustrates the moral and spiritual reactions that follow the acts of nations as of individuals. Inter-racial impacts are absorbingly interesting to those who are thinking in terms of the Kingdom of God, and national survival and national prosperity will largely depend upon righteous contact and just and generous dealing with other nations.

The Berber Invasion of France

T. P. Warren

THE fact that large numbers of Berber North Africans reside in France has aroused considerable interest. Many would like to know how they react to their new environment.

Everything depends on age and education. These men may be divided into three classes. First of all, to begin with the lowest, come the totally uneducated from the mountain villages farthest from the centres of civilization. These form a considerable proportion of the total, and are engaged in heavy manual labour. The intermediate class, the largest number, consists of men who have had some education in the French schools in North Africa, and who have been prepared in some way for life in Europe ;

they are frequently engaged in specialized labour. At the top are the well-educated men amongst whom may be found students, clerks, commercial travellers, tradesmen, doctors, and lawyers. These are not numerous. All three classes are being reached through the "Foyer" which the North Africa Mission has established in Paris as a centre of evangelization.

This work has now been carried on for three years; during this time experience has been gained and information accumulated, and this article is based on the incidents and conversations which daily contact with these men has provided.

To watch the reaction of these various classes of North African Berbers to the French life around them is of absorbing interest.

The *fellaheen* of North Africa, heavy of gait and slow of movement, tramp the streets of Paris and provincial towns as if they were climbing the rough mountain paths of their own country. In the Midi they work in the vineyards, in the large towns they do heavy work in railway yards, factories and mines. Their mentality is unchangeably Berber. Some object to European killed meat, and are largely vegetarian; now and again they club together to buy a sheep or a fowl which has been killed in the traditional Moslem way. Scarcely a gleam of intelligence illumines their faces; they herd in compact groups in their dismal cafés, talking or dreaming. They speak little or no French, find their way from their lodgings to their work in a mechanical way, express no astonishment at anything new they see, but simply acknowledge the gulf between themselves and their hosts and leave it at that. The struggle for existence absorbs all their energy, and politics and religion make but little appeal. But there are exceptions. Some elderly men have attended Koranic schools in Kabylia, and they sometimes take an interest in reading the Scriptures in Kabyle or Arabic. One man, after hearing a portion of Scripture read, said, "For twelve months have I been in this country, and this man is the first to speak to me of God."

These heavy-footed labourers, clad in long overcoats and wearing woollen or peaked caps, form a minority among the Berbers in France. The majority are young men, whose educational equipment varies considerably. Many have the desire to learn, but they often lack the means of learning, or the necessary application. In the matter of dress they copy the French workman type, with amusing variations. Smart kid gloves, and string-soled slippers, spats put on the wrong way round, caps worn at a rakish angle and brightly-coloured sweaters and scarves, are fashionable. The un-Moslem vogue of the " Charlie Chaplin " moustache, or even the clean shave, is increasingly popular. Gold teeth are much admired. A foundry labourer whom I knew once spent two months' wages on replacing his incisors with gold ones. Yet he stuck to his red fez. Generally, however, the fez is discarded for hat or cap, and on returning to Kabylia they often wear the European head-gear. Those who know the traditional love of Moslems for the fez, and its religious significance, will appreciate this courageous break with native custom.

These young Berbers react strongly to their French environment. Taxi-cabs and motors have a fascination for them. They delight to drive them for a livelihood, or to ride in them for pleasure ; not infrequently they own them, and they have popularized their use in their native Kabylia. Not so innocent are some other forms of their imitativeness. Many of them rarely drink water, and as they live for the most part in hotels which have drinking bars attached, they fall an easy prey to a lamentable intemperance. These men are of sober ancestry, but their ardent temperament, inflamed by drunken excitement, frequently leads them to violence and murder. Indulgence in alcoholic liquors, forbidden by Islam, is excused by a prevalent belief that residence abroad constitutes a hiatus for which God will not call them to account. They have not ceased to be Moslems, but their practice of Islam is in abeyance, to be resumed when they return to their own country. This careless attitude is rudely shaken, however, when sickness brings the fear of death ; then they longingly turn

their eyes to their mountain homeland and hurry home only to die. To die abroad is the great calamity! We know of a family who paid eight thousand francs for the transport of the body of a relative to Kabylia. "If you gave me all Paris," said one man, "I would not stay there till I died, I would sell it and go home." This strong craving to end their days at home has led to the formation of a Society with monthly subscriptions devoted to this object.

These young men are sensitive about anything which attracts undue attention to themselves. A young Berber schoolmaster whom we knew paid three hundred francs for a surgical operation to have a cross removed which had been tattooed on his hand in early youth, a common enough marking in Kabylia. Yet in the matter of the French language they show little sensitiveness to ridicule. Some speak the language with amazing correctness, and fluency, but the mass "pick it up," and, mixing with it locutions of Arabic, Berber, and slang, they have produced a *lingua franca* intelligible only to themselves or to those who mix with them. By eliminating mood and tense, simplifying gender, number, and vowel sounds, and by generally ignoring the intricacies of grammar, they find French remarkably easy. To hear coffee spoken of as "juice" and a young woman as "a fowl," is crude slang easily remembered. But how strange a French verb sounds when conjugated in Oriental fashion! A man who is asked to translate from French into Kabyle will frequently Kabylize the French word. Evening classes held for these men are, however, attended with gratifying results. A large French firm employing a number of North Africans started evening classes for them. Not only did they learn to read and write, but they became cleaner and smarter, and the output of the factory increased. Another firm in the centre of France has a well-organized social service for their North African employees. In our own work at the Foyer our regular students are gradually transformed, becoming cleaner and going regularly to the public baths; one such who was out of work for months, and had to sleep in the open, somehow found money for his weekly bath.

These North African Berbers take an interest in politics. The educated incline to the Left, the majority of the other classes lean to the extreme Left. They fall an easy prey to Communist agitators, who win their confidence by calling them " brother " and " comrade." The Communists lay stress on their disabilities: the lack of direct parliamentary representation, the fact that Trade Unions are forbidden to them in their own country, that they serve a longer period of military service than French citizens, and that their agricultural workers are poorly paid, while French colonists are making big fortunes. The Communists claim that they are opposed to colonial expansion, and would prefer to leave the colonies to the natives; this has a great effect on the Berbers who love freedom so passionately, and who have never been really conquered save by the French. The Communists do not fail to introduce the religious element; stating publicly that " the sole crime for which some of their comrades are imprisoned is that they were born Moslems." Unfortunately, there are elements of truth in some of these statements. Berbers are frequently insulted in public, treated as foreigners when work is short, and cheated by unscrupulous tricksters.

The native Communists have a newspaper, printed in Arabic and French, and they carry on extensive propaganda both in France and in North Africa. I have attended some of their meetings, and was struck by the number of European women attending them in company with North Africans; the women appear to be zealous propagandists. Moreover, in a Communist municipality where many Berbers live, much higher rates of unemployment pay were granted to them last winter than were paid elsewhere.

Many Europeans try to take advantage of North Africans, but they frequently regret it. A Kabyle's head is notoriously hard, and he uses it as a battering-ram, knocking the breath out of his antagonist; a forcible argument which makes up for lack of volubility in the French language!

A French policeman who, contrary to regulations,

struck a Kabyle in the street, came in contact with a Kabyle's head in this way, and found himself marched breathlessly to the police station under the muzzle of his service revolver. He had unwittingly and unjustly arrested the Kabyle chauffeur of one of the heads of the police force, who in his spare time had learnt the police regulations by heart.

The Kabyles are frequently tricked by Europeans, like the man, who in a lottery won a packet of sawdust, supplied by a well-known firm of coffee merchants for window display, and another who in the secrecy of a doorway was persuaded to part with five francs in exchange for a sample scent bottle full of water, marked "for show purposes," but they themselves are also adepts at trickery. They specialize in insurance, accident and sick benefit frauds. Wounds are often self-inflicted or aggravated. Squirting orange juice into the eye, glass-papering a sore, getting a splinter into the hand—in these instances the man takes advantage of the class of work upon which he is engaged. A man injured in one factory got his insurance benefit, repeated the process of accident and insurance benefit in another, and finally got work in a third where he stayed, drawing for the time being two lots of insurance benefit and his wages! They are abetted by unscrupulous medical men, who appear to do well out of it.

Sometimes, however, the Berber is outwitted at this game: an infirmary attendant, who was frightened at having to put a dead man in his coffin, simulated a faint, and allowed the sole of his foot to be scratched without flinching, but when he was put to bed on a diet of thin soup and saltless bread, gave in, and returned to his work in a few hours!

The Berbers are greatly attracted by the undesirable features of French life. They hardly ever see good French family life, and they readily imitate the moral laxity of their European fellow-workmen, with deplorable results. Many of them live in furnished rooms with European young women, who are factory comrades, or café and cinema acquaintances, and who embark thoughtlessly

with them on an amorous adventure. With no legal or religious bond between them, they assume little responsibility for their children, and revisit Kabylia frequently enough to leave a second family to be cared for by a Kabyle wife. The results are a menace to France and to North Africa, and constitute the greatest obstacle to Berber evangelization. Together with this moral laxity goes a demand for impure literature. Our colporteurs are repeatedly asked especially for a book of Kabyle poetry of a pornographic character with a French translation which is now out of print, and for which high prices are offered.

These men take little interest in Islam, yet there still remains a prejudice against the Gospel. Association with us usually brings on them the taunts of the fanatical. We know of one young man who became interested in our work who was threatened with death if he returned, and we never saw him afterwards. But although the reproach of the Cross may account for much of the difficulty, we are persuaded that the greatest obstacle to the acceptance of the Gospel is the moral issue involved. Separated from their wives and families, subjected to carnal temptations in surroundings of moral turpitude, it is extremely difficult for them to live up to the standard of the Gospel.

A certain number have solved the problem by definitely merging themselves in the European community. These men discontinue the practice of visiting Kabylia every two or three years, remain in the country, and practically cease to be North Africans. The features of some of these betray their African origin, but generally they are indistinguishable from Europeans, and in matters of food, clothing, and manner of life they are European.

Although they are European in outward appearance and practice, yet in common with other classes of their countrymen they lack tenacity and self-control. The slightest provocation will cause them to leave their work, and they are very fastidious about the kind of work they do. Unemployment, unless of long duration, does not cure them of the defect. They have no thought for the morrow, no shame of debt, and no backwardness in borrowing.

Their solidarity is amazing, and that encourages their inconstancy in employment. They readily change their residence, are known in every big industrial centre in France, and frequently cross into Belgium in search of work. They have unlimited confidence in their abilities, boastfully embark upon schemes for which they are quite unfitted, refuse to be counselled, nor will they recognize the long disciplinary training that Europeans have to undergo to fit them for their positions. Notwithstanding these defects, which render them unpopular in some quarters, they are highly valued for numerous occupations. Many are possessed of great physical strength, and will labour for long hours in order to save money to invest in land, or in better houses and furniture. This incentive, however, becomes inoperative in those who have ceased to visit their North African homes. After more than three years' absence the Kabyle women say of such men, "France has eaten them."

In matters of religion they rarely practise the requirements of Islam, although they may defend it for the sake of argument. Living apart from their fellows they are difficult to approach with the Gospel. The Mosque recently erected in Paris has little influence on any of the Berbers. "Who will go there to pray?" said one, "it is a political affair." To them its sacred character has been compromised by the fact that it was built by funds partially contributed by non-Moslems. The Moslem authorities also do not appear to have made adequate provision for the different sects and varying religious practices in Islam. Moreover, the moral tone of the Moorish café attached to the Mosque has been questioned in the public press, and questions have been asked in the Municipal Council. Recently the Mosque has undertaken some social service, and has helped in cases of unemployment and sickness, but it does not contribute in any large measure to the spiritual or moral well-being of Moslems in and around Paris. Some help is rendered by one or two Government Foyers. These contain employment bureaux, provide the means of getting passports, etc., and with one of them

the North African police force, which looks after these men in Paris, is connected.

Few Berbers become atheists; indeed they retain a strong belief in the existence of God and in the supernatural. This belief in God, added to the Moslem Witness to Mohammed, they hold to be sufficient for their final salvation. To many the spiritual world is very real, and the miraculous not by any means an unknown thing. Their stories in support of this belief may be embellished with extraneous details, and yet one feels there must be in them a substratum of reality. They speak of immunity to pain, and invulnerability, as being without doubt enjoyed by dervishes and fakirs.

Invulnerability was one day being discussed in the Foyer. In corroboration of a story told by one man—a story which seemed absolutely incredible—an ex-soldier who had seen recent service in Morocco, and who had been wounded and mentioned in despatches, said that he knew invulnerability to be a fact; "How else," he said, "could the Riffs have held out so long? I know that it was impossible to kill some of them, even with a machine gun." The important thing is not the reliability of the stories, but that we are dealing with men to whom miracle is no difficulty, and to whom the spirit world is a reality. To direct their faith into the right channel, that is the great difficulty.

How can these men, who in the providence of God have come to Europe, be evangelized?

The educated men, whether their education be French or Arabic, can be reached with literature. Much has already been done by colportage. The Scriptures are available in eight languages or dialects, and thousands of copies have been sold during the past three years.

But we feel that something more is needed for these men who are in close contact with that which they believe to be Christianity, but which by no means represents the Gospel, and further with blatant atheism with its many accompanying moral dangers. These things give rise to questions to which some of these men are seeking answers. Can we supply the answers in the form of special literature?

The evangelization of the illiterate Berbers is rendered difficult by the language problem. Owing to their extremely limited vocabulary in French, as well as the poverty of their own Kabyle language in religious terms, it is by no means easy to convey spiritual truth to them. To learn to read and write Kabyle would assist them in acquiring French, but they do not appreciate this fact. In some ways they despise their language. It is not officially recognized, it is not taught or allowed in the elementary schools, it is not used in legal proceedings and, apart from the Scriptures, one or two books of poetry and legends, and a sociological study of Kabyle life, there is no such thing as Kabyle literature. The direct method is used for teaching French in the schools, and there is no book, written from a native standpoint, which a Kabyle could use to learn French. Here is an opportunity and a challenge. We have begun to meet it by issuing a French-Arabic alphabet for those who have some knowledge of Arabic. Another experiment is a bi-lingual edition of the story of the Prodigal Son, in Kabyle, and this we are following by publishing a "Method of learning simple French for the Kabyles." The Method is written in Kabyle, which will induce them to learn their own language, and simplify the circulation of the Scriptures among them. The Method will be published in parts as funds permit. A good demand exists for all these language helps.

And then we are faced by the many who would learn to read, but who cannot find suitable means of doing so. We cannot supply these scattered units and groups with teachers, but we could supply them with a book and leave it to their initiative to find someone to help them to read it. That, we feel, we must do, and we have put the matter in hand.

And these efforts have a wider significance even than the immediate Christian uplift of these Berbers in France. They are related to the unique opportunity providentially presented to us of sending back to North Africa a stream of truly converted men, who, in an altogether new way, will help to solve the difficult problem of Islam in North Africa.

A Business Man who changed Mission Policy

SOME years ago a man who had been diligent in his business, resolved to give his whole time, for the remainder of his life, to the study of the missionary enterprise throughout the world. Never in his most strenuous days of business life did he work harder than in the years which followed. He travelled in various parts of Africa and right across the African continent; he visited Madagascar, Japan, Korea, China and India. With tremendous energy he engaged in famine relief work in China. Like Paul, his labours were abundant and his perils many. His visits to mission stations ran into hundreds, and never did missionaries entertain a guest who was more universally loved throughout the various mission fields than was Sidney J. W. Clark.

In the course of his travels he visited a mission station in China where the missionaries showed him something of their head-station activities. But, unlike the ordinary visitor, Mr. Clark was not satisfied when he had seen these. He made an unusual and startling request: he asked to see something of the unfinished task! In order to see this he set out with the missionaries, and for two toilsome months visited villages and market towns, the total number of whose inhabitants ran into millions.

Until then the missionaries in that district had carried on their work in the conventional way, out-stations were opened, and Chinese preachers were placed in them; but the number of out-stations was limited by the amount of money sent from England. But as the tour proceeded the cumulative effect of un-met need convinced the whole party that by the methods then in vogue the evangelization of the district would never be accomplished; so, when the day's march was over, they began to study together: "*Missionary Methods: St. Paul's or Ours.*"* As a result of this study it was decided to change the whole policy of the mission.

---

* By Roland Allen. Published by the World Dominion Press, price 3s. 6d.

The preachers in the various out-stations were called in and bands were formed for widespread evangelism. Wherever interest appeared and people were converted, they were encouraged to form a Church—self-governing, self-supporting and self-propagating from the start. A natural leader in the group attended Bible classes from time to time as they were arranged at various centres, and thus Indigenous Churches came into being and multiplied independent of foreign money and foreign control.

The New Evangelism in China

ARNOLD P. LANSDOWN

TOO little is said and too little is known about the work of certain bands of preachers in China, and this article can only deal with one small group of men, who, in the neighbourhood of Shanghai, are doing what the early disciples did after the Day of Pentecost.

But perhaps silence is natural, for as yet they have no problems to discuss.

Unlike the members of more organized churches, they do not need to hold conferences in order to discuss how they can make their worship more Chinese in form and expression. To them worship is not a problem, but a delight; it is just as natural as conversation.

They are not even interested in discussing the ever-present problem of the Indigenous Church. They have found the meaning of Christianity in their own hearts, and because they see Christ born again in the hearts of their fellow-men, any church that will spring up from the seed they have planted will naturally be an indigenous growth.

Nor are they disturbed by any of the wider problems of theology. Their theology is settled by experience instead of by argument, and because it works out in their lives

they believe that they "can do all things through Christ." In the district in which they work many of their fellow-countrymen are believed to be possessed by devils. This band of preachers does not ask whether there are such things as devils, and therefore they cast them out! They would not be interested in any modern explanations; all that concerns them is that the sick are healed, the lame walk, and "even the devils are subject unto them."

Who, then, are these men who follow so closely in the footsteps of the first disciples?

They are a band of simple, earnest Chinese Christians, who have enough faith in their gospel to live it. Their work was made possible by Mr. Sidney Clark, who, after visiting the London Missionary Society's work in China, decided to provide the money to make this experiment possible. The only vital conditions he made were that they should never be stationed at one place, but should always travel, and that no money should be used for building churches or for renting halls.

As the "roads" in this part of China are canals, their caravan is a house-boat. They have all things in common, and each man takes his turn at cooking and teaching, scrubbing and praying, rowing the boat and conducting the services. To them each of these duties is a sacred one, and is therefore done as unto the Lord. They are eight in all, under a leader, who gave up his position as pastor of a church to take his share in this new venture of faith.

The district in which they travel is densely populated. In the towns there are churches which have been formed as the result of the work of British and American missionaries. But these churches hardly touch the great rural population, which lives in hamlets or groups of two or three houses.

The town churches, too, it must be admitted, have not greatly flourished. Their methods have shown little originality. They still worship in the same way that the missionary taught them, because he knew no other. They sing translations of foreign hymns to foreign music, with

the result that their worship loses much in spontaneity; and yet spontaneity is the soul of worship.

This band of preachers has tackled the rural problem in a much more natural way. They preach in the open air, at fairs, or in the market-place. When hearers are interested, their homes are used as meeting-places, and they sing Chinese hymns to Chinese tunes, so that those who do not understand what it is all about, feel, at any rate, that it has something to do with their ordinary Chinese every-day life.

And so these men move from place to place, in the same way that Jesus went about with his disciples, excepting that their house goes with them in the form of a boat.

Often they start off to go to an appointed place, but they never get there, for calls for help take them in another direction. Sick people send for them, or a Chinese Nicodemus comes at night, after their preaching is done, to hear more of their gospel, and in the morning they go to his house and preach from his front room that opens on to the street.

They are often invited to weddings. During the wedding ceremony a crowd gathers, and a crowd, to a member of this band, is always a congregation; so they preach, and the crowd grows bigger to hear this new doctrine. In this way the host is pleased, for the Easterner dearly loves a crowd, and all unconsciously they have again come very near to the methods of their Master, who graced a wedding feast with His presence, and there performed His first miracle in Cana of Galilee.

Of their miracle working much could be said and little can be explained.

Two typical cases will suffice.

A man who had some belief in foreign medicine, or was desperate enough to try any remedy, went to a hospital and was examined by an American doctor. He was pronounced a hopeless consumptive, and was told that little could be done for him. After he had been carried back to his bed at home, his friends heard of the band who lived on the "Jesus Boat," and sought the help of the Christians. They went and prayed, with the result that, for the last

six months, this man has been regularly at his daily work and has discovered in Christianity a new way of life.

Another instance comes from their work of last year. They went into a remote country district and found that some one who had heard their preaching on their last visit had gathered together thirty people in his home for a service. The next day six men came and implored them to go and see a friend of theirs who was "sick nigh unto death." They went with the messengers and explained their message to the man who was ill, and prayed with him. The sick man asked them to help him rid his house of idols, and everything in the house belonging to idol worship was destroyed. One of the band visited the patient a week later, found him healed, and bearing fruitful testimony.

These examples could be multiplied many times, but they all bear witness to the same fact, that a new chapter of the Acts of the Apostles is being written in the plains around Shanghai.

In this way a truly Chinese church is being built up. Little churches are springing up in the homes of the people. A year ago there were six regular meeting-places for worship in poor country homes. To-day there are many more. They have erected no buildings, but "He who dwelleth not in temples made with hands" has found His sanctuary in human hearts, and there is the true Church of God.

Much could be said of the incompleteness of this work. It has built no schools or colleges, it does not attempt to solve great social questions, and it has set up no organization that can supply yearly reports with statistics.

And yet we are not sure that they have not discovered something that we, with all our organized Christianity, sometimes forget—that China needs Christ, and not our Western conception of Christianity.

And we are not quite sure that it is incomplete, excepting in the way that the flower is incomplete in the bud, for we remember that the Church of Christ which has spread all over the world began in the same way, when those who believed "had all things in common and continued daily breaking bread from house to house."

Unlimited Expansion

THERE is in the Pauline practice and principles a wonderful liberty. It is liberty of spirit not only for the Churches, but for us. I went out to China thirty years ago and I was in bondage. I saw progress stayed by our refusal to establish Churches which could expand freely ; I saw that if the Church in North China was to have no clergy except such as could pass through my little theological school and then be financially supported, Churches could not multiply rapidly. The country was before us, but the Church could not enter in because of lack of funds and of men. When I began to understand St. Paul's faith and practice I began to enter into liberty, and ever since I have been learning more and more the glory of that liberty which is in Christ. I would to God that all our bishops and all our missionaries could see it. It would be freedom for us, freedom for our converts everywhere ; the freedom of power for unlimited expansion.

(*From an unpublished article by* ROLAND ALLEN.)

Despair in China

HENRY FOWLER

HE entered the consulting room of a Christian medical man in a Chinese city, walking in the stately fashion of an old-time Confucian scholar. Not a smile was on his yellow, parchment-like face, only a sort of enquiring twinkle played about his almond-shaped eyes. With perfect Chinese courtesy he declined to be seated until the physician had himself resumed his seat ; then, with a side glance at the stethoscope on the desk separating visitor from consultant, he stated his case.

A younger brother of his, educated in England, and a graduate in medicine of one of our British Universities, had for some time been acting so queerly as sadly to embarrass the family. At intervals he had suffered from melancholia, and on more than one occasion maniacal attacks had developed. Although specially comfortable

apartments had been provided for the patient in his own home, the slightest restraint placed upon him had been resented. At length, after having escaped several times from his keepers with lone wanderings over extensive tracks of country, the family, from sheer loss of face, had been compelled to consider the question of placing the poor fellow in an asylum. All enquiries, however, to find a place in China had met with complete failure. What did the consultant advise ?

The question and its preceding statement were expressed in such excellent English that before replying the consultant felt compelled to enquire as to where his English had been acquired. With some hesitation the visitor admitted that he was a Master of Arts of one of the old English Universities, and that he was acquainted with not a few British philanthropic institutions and hospitals. For one and all of these he expressed the highest admiration.

When informed that, because of the action of Bolshevik Labour Unions many well-known mission hospitals in China had been forcibly closed, and that the only lunatic asylum in China, at Canton, had been compelled to give up its benevolent work for the same reason, and that its Superintendent who had given his all to the work had retired to America broken-hearted, the visitor became visibly perturbed. With drooping head and with a sense of shame and regret he confessed that China had departed from its love of law and order and was sadly out of hand. Asked when public opinion would call for a change to more settled times, he quietly replied : " The political and military situation will not improve until everyone is reduced to poverty. Only when no further funds can reach either faction is there any chance for my unhappy country."

Later in the interview, on being reminded that China lacked good leadership and honest statesmen, and that because of the supineness and self-indulgence of many born to high estate, the whole country was languishing and desperately sick, he nodded his head sadly and refrained from further remark. Apparently the comment had gone

straight home, for to the practised eye of the physician it was clear that his visitor was a heavy opium smoker.

The physician advised the best treatment he could suggest for the sick brother, and then, before dismissing his self-convicted visitor, he took his hand and said that all well-wishers of China were agreed that the present-day troubles could be almost immediately arrested, if only responsible citizens would forsake their selfish ways, and help to lift China to her rightful place among the nations.

With an inclination of the head, and with a squeeze of the hand which said more than words, the visitor passed quietly out of the consulting room.

Momentous Changes in Eastern Asia

IN the long story of mankind nothing more momentous has happened than is taking place now in the huge section of the world which stretches from Tokyo to Tashkent.

In Northern China rival militarists with patriotic catch-words on their lips and selfishness in their hearts are ruining their country. China, which has ceased to count in Korea and Tibet, has lost control of that very large area of her old dominions called Outer Mongolia, which is becoming Sovietized. Unless she wakes up to the folly of internecine strife she may lose control of Manchuria too, that old battleground of Russia and Japan, a country of immense possibilities a hundred thousand miles larger than the whole Japanese empire, including Korea and Formosa.

Trade in Northern China is being dammed back towards Central Asia, to the benefit of Soviet Russia, which can exploit Outer Mongolia and Chinese Turkestan.

Perhaps the men who have created the League of Nations, and the men who are behind America's magnificent gesture to outlaw war, will be able one day to carry Christian statesmanship into problems like those of which China at the moment forms the centre.

The Pearl of the Far East

INDO-CHINA, with its approximate population of seventeen millions, is one of the world's poorly occupied mission fields.

In the first number of WORLD DOMINION,* we alluded to Indo-China in the following terms :—

" On a recent visit to Indo-China we stayed at Saigon, ' the Pearl of the Far East,' whose notorious wickedness somewhat belies its title. A business man, interested in missions, who has travelled extensively during the last sixteen years, said of Saigon, ' It is the worst hell I have ever struck. . . .' Two brave young American missionaries who live there said to us, ' We are glad we were sent to such a God-forsaken land, to which no one else wants to come.'

" The evening we left Saigon is marked for ever in our minds by two scenes which filled us with an acute sense of the ' splendour and havoc of the East.' We were standing on deck as the vessel cast off, watching the bustle on the wharf ; Western luxury mingled with Eastern colour and beauty. Motor-cars were everywhere, attended by footmen and chauffeurs in immaculate uniform. Then we crossed the deck and looked down on the crowd of native boats ; we could see clearly the poor miserable boatmen at their work ; at first we could not make out what they were doing . . . then it dawned upon us—in order to satisfy their hunger they were eagerly scooping up from the muddy, oily stream the scraps of stale bread which had been thrown overboard as refuse.

" With pain in our hearts we turned away, and as we sailed down the river that evening we saw one of the most glorious sunsets we had ever witnessed. On either side of us stretched the tropical forest, and the dark mass of foliage looked like a great hummocky moor stretching away to the horizon. Above us the heavens were ablaze, molten amber

* January, 1923.

melted into a sea of fire; and great dark clouds floated upon it like columns of smoke. The calm waters of the river caught the reflection of the heavenly glory and shone like burnished brass. The oily undulations in the steamer's wake suggested a strange resemblance to a great tiger-skin spread out around the ship. As the pageant of the sky marched forward on its majestic way every change was reflected in the waters of the river. At one point they seemed to be covered with a network of golden loops, studded with changeful opals. Then the gold and opal faded into the colours of a Scotch pebble. Now and then the dark masses of the jungle would be broken by a little narrow creek whose waters seemed to pour in a blood-red stream from the heart of the distant hills. And behind us, all the time, lay the great sinful city of Saigon, with its opium dens, its riches, and its misery. It seemed to us as though the Divine Artist Himself was seeking to cheer the hearts of the two lonely missionaries there with a wonderful prophecy of the beauty which shall be when this 'worst hell' of the Far East has become a 'City of God.'"

One of these missionaries has just sent us the short article which follows.—[EDITOR.]

The Annamese Church of Cochin-China

HUBERT A. JACKSON

COCHIN-CHINA is not mentioned by writers of Mission history, for there has never been anything to write; one rarely hears a Cochin-China missionary speak, for there are only a few to give reports. Yet in that little corner of the world there is a rapidly growing indigenous church, in spite of the fact that ten years ago there was not a Christian within its borders.

From the very beginning two ideas were presented to the people continually. Firstly, that the message preached was the Gospel of Jesus Christ, not an American

" doctrine " ; and, secondly, that the future visible Church in that land must be an Annamese Church, not a church controlled by white men. By reminding the Christians of these two things they became increasingly independent, thinking for themselves and working on their own initiative. The native preachers, who were often tempted to pattern themselves after the foreigner, were urged to be themselves. It was not a Western organization we wanted to see, but an Annamese Church with all the fruit and gifts of the Spirit. English has not been taught to the workers. Furthermore, those who startled the others by appearing in foreign dress were asked to recognize the custom of their own people, and wear their long black coats and black turbans when holding public services.

At first we thought it would be necessary to place a missionary couple in each of the provinces, who, with the help of native workers, would be able to evangelize the state of Cochin-China. But God has blessed the self-supporting, self-governing programme, so that it has exceeded the faith of the missionaries. As soon as the Christians began to realize that this church was theirs, they felt their personal responsibility for the work to which God was calling them. Some went to the Annamese Bible School in Tourane, Annam ; others started out as colporteurs ; while the older ones held offices in the different churches, and thus from the very start the responsibility for the work was thrown on to the Annamese themselves.

As this infant church began to grow, it was expected to pay its own bills, and self-support grew up quite naturally. The Society has neither built churches nor bought land for building purposes. It has been left to the individual churches to secure land and to build according to their resources. A one hundred per cent. indigenous church in Annam means that there is not only an Annamese pastor paid by the people, but Annamese money to meet all the expenses, however great they may be.

These indigenous churches call their own pastors. It is indeed encouraging to see men come back from the Bible School, ordained, and able to do the work that has

always been done by the missionaries. Missionaries often speak of their native helpers, but in Cochin-China, as the Annamese become the pastors, we are the helpers. In this State there are four self-supporting, self-governing churches with their own Annamese pastors. The missionaries have no authority in these churches, and can only make suggestions when the opportunity is given. The only time a missionary preaches is when he is especially invited.

There has been no discussion whatsoever concerning denomination. The only thing these Christians know is that they are members of the Church of Jesus Christ. No Western ideas have been forced upon them ; they worship God in their own way, renouncing heathen forms, but not necessarily Annamese customs—the Holy Spirit adjusting minor details. With God's blessing upon the work all classes are being reached, even the very rich, and every profession is seen within the Annamese Church.

The missionary vision of the Church is another evidence of its zeal and activity. In the new and fast-growing Church in Cambodia, there are not yet enough Cambodian preachers, and so Annamese are endeavouring to fill in the gaps with the help of interpreters. The missionary staff has been too small to release more than one man to work among the semi-savage tribes-people of the mountains, and there have been no others forthcoming. The native church realized this, and two of its members offered themselves for this pioneer work. Thus the new-born Church of Cochin-China already has two foreign missionaries working among a hitherto unreached race.

The Way Through to Victory

IT was a hot day, even for the Orient. The noon sun poured down upon the little city of Saigon, the Paris of the East, and the emptiness of its gaudy frivolity seemed exaggerated in the glaring heat.

I lay on my bed in the hospital, trying to get a little sleep, but the heat and the mosquitoes made it impossible, and as one does

during trying physical circumstances, I gave myself up to the sorrow and discouragement against which I had been fighting.

The year had been a trying one. We had gone two hundred miles into the interior and had opened a new station just on the border of Cambodia. The devil knew that advance was being made, and had hindered in every way, and no house was available. During the preceding eight months we had lived in ten different places, and had finally settled down in a semi-Annamese house, which, though it served as a permanent shelter, had nothing else in its favour. The grass roof was insufficient protection from the terrific heat, and twice had been blown off in portions, leaving us unprotected from the rain and wind. But to me this was a small thing compared with the inconvenience of having lizards drop from its shelter upon our table, and of having long green snakes descend upon us, after having secured their prey in the grass roof.

The town was small, and the natives were untrained. Much of the repairing of this abode had to be done by my husband, and I had spent my time in housework, as we could get no cook. Thus we had lost much of our language-study time, and since languages do not come to us without study, we had not been able to make much advance. But these were minor discouragements, and beside the real grief they faded into nothing.

About two weeks before this I had learned that my dear mother in America had gone to be with the Lord. My heart was sore with the loss, but happy in the possession of a new treasure to comfort me, my first-born baby, a sturdy little son. But for some reason the Lord needed him up yonder, and a week later he, too, went out of our lives. Truly, now, I was desolate, and my heart refused to be comforted. While I did not really rebel against God's dealings with me, yet I thought He might have left me my only baby, my little ewe lamb, to comfort me.

And so this hot, hot noon, I lay and thought of my grief and sorrow. For what purpose was I sent here? Why all the suffering and privation of the past year, when seemingly there were no results? My spiritual life was at lowest ebb. In Chaudoc we had not yet a single Christian, a chapel, or an organized Church. Would it not be better to cease the struggle, and go back to civilization and comfort? Conference was only two weeks away, but unless the Lord performed a miracle in my body, I should not be able to travel the eight hundred miles by train and auto. Moreover, I felt like going away by myself and nursing my grief. I was hugging my sorrow to my heart, and literally refusing to be comforted.

The two weeks passed, and because the Lord saw that my soul had great need, He did perform the miracle in my body, and I was able to go to the Conference. Somehow the Lord gave me grace to

meet the folks, to talk, and even laugh, but underneath there was always the sorrow and despair that grief brings.

We were gathered together to spend the closing evening in prayer. It had been a sweet Conference, and the Spirit had been present in all our gatherings. I had been blessed and somewhat comforted, yet there was still a great longing, an emptiness of heart that was not met.

While others were praying I began silently to pour out my heart to the Lord. I told Him all my need, how desolate I was, how it seemed I could not go back to my station without my baby and the comfort of my mother's letters. I told Him what a useless missionary I was, and how worthless my life out here. I told Him how I had no real zeal to see the Annamese saved, and how my whole vision of lost souls was swallowed up in my grief.

And suddenly the Lord met me. He came to me and folded me to His heart ; I could feel underneath me the everlasting arms. I literally was sheltered beneath His wings, and in me, around me, and throughout my being was joy unspeakable and full of glory. His presence came to my heart and filled up the emptiness. His love comforted me for the loss of my earthly loves, and He Himself took the place of the beloved, earthly forms. Nor has the comfort of His presence left me since.

Conference is over and we have returned to Chaudoc. We are meeting new difficulties and new trials. There are hardships and loneliness, but through it all shines the glory of the Lord.

GRACE V. GRUPE,
Christian and Missionary Alliance (in "The Call of French Indo-China").

An Intimate View of Siam

ROBERT IRWIN

SIAM is an autocratic-democracy, if such a term can be allowed. The King has all power, but he finds it expedient not to use his power to the full. Independence is a chief characteristic of this Tai race. Tai means independent. It is amazing how the Siamese "man in the street" feels it his right to criticize the acts and life of his sovereign. I was once selling Scriptures down the coast and put up at a little village near the headman's house. About ten o'clock, after everyone had retired, the village gong struck for a conference. An order from Bangkok

had just been received for a levy of men and supplies for some government work. The whole village assembled *to consider* the matter. Finally they decided to do as they were told, but they had spent two good hours discussing the order, which gave them the satisfaction of feeling themselves one of the high contracting parties. Under the old feudal system—not so very long ago—the nobles found it advisable to give all the people a voice in affairs, and the people have not forgotten it. They also claim a voice in religious matters, and until recently everything was religious.

When Rama VI., as Crown Prince, returned from England he was pro-Christian. In the early part of his reign he seemed out of sympathy with Buddhism and favourable to Christianity. Soon, however, he turned right in the other direction, became bitterly anti-Christian, and inaugurated a revival of Buddhism.

How far the revival is real it is hard to say. In some places colporteurs and evangelists meet with strenuous opposition ; occasionally they are stoned and driven away ; more often they are boycotted. One colporteur travelled for two days through populous towns unable to buy food or to hire a lodging. He had to sleep in a demon house—which is like our sleeping in a graveyard. People were polite, listened to his preaching and read his Scriptures, but they would not buy. From a village market-place he wrote, " All the loafers were staring at me, and one of them said, ' Don't believe this deceiver, disciple of Jesus the son of the four feet.' But I heard them whispering together, and one of them said, ' He is a good man, and what he says is right.' "

Sometimes the people are indifferent. Two colporteurs wrote, " We went to a town where the business manager of the monastery came and asked about the Christian religion, and we answered his questions. We then asked, ' Has this village no school ? Where do the children study ? ' He said, ' There is none ; there is no studying in this village. There is no profit either in studying or in not studying. This is only a little country village which works

hill plots to get enough rice to eat and enough water to drink. If we spent time studying there would be no chance of earning wages.' We offered him a book, but he would not take it."

Others, again, are scared. Visiting a backwoods section, three colporteurs wrote, "Our way to their village was over muddy mountains and through dark forests. They are superstitious and believe in spirits. Our gramophone attracted them, but when we began to explain about Jesus they ran away. We asked them why they ran away. They said that they were afraid they would become Christians. In spite of that some of them took Scriptures. 'You talk,' they said, 'with an empty mouth' (*i.e.*, to no effect)." From another section came the report, "No one wanted to believe. 'Our religion,' they said, 'is as good as yours.'"

The Siamese are the politest people in the world. It is difficult to estimate their feelings or to guess their thoughts. From such incidents as I have mentioned it would be easy to judge that the Siamese are opposed to Christianity, but it is impossible to generalize. There are some—or perhaps a good many—opponents, but there are more people who are favourable to Christianity. A colporteur was once approaching a large monastery; the abbot saw him, and savagely ordered him off the premises with his "Jesus-books." The colporteur halted, astonished, then quietly replied: "If your Reverence will tell me wherein I have offended, and wherein I have harmed any property, I am willing to make it good." The soft answer turned away wrath; the abbot invited him up, apologized for his rudeness, and had a long talk with him. "I had been misinformed about you colporteurs," said the abbot, and he bought a number of books. In one town the colporteur may be fêted and given the highest honours, while at another he may be quietly dumped outside the city gate and bidden to take the outward trail. Such behaviour is not a racial trait; it is a human trait, and it is largely due to ignorance. I have a hundred letters from colporteurs, themselves Siamese, from all parts of the country, and

for one with a groan a dozen shout hallelujah. The Bible is the " best seller " in Siam, even though only about one in twenty can read. We distribute more than one hundred thousand portions of Scriptures a year among two million readers, but, for one reason or another, a third of them have no opportunity to buy. For instance, two men came running across a field after a colporteur and asked him to stop. They said, " We have followed you through three towns, but you had gone before we could reach you. We want to buy some of the Christian books." Am I making it clear that Siam, though a Buddhist country, is as open to the tactful missionary teacher and colporteur as our own Christian lands ? That is the impression I want to make.

The Siamese are one of four main branches of the Tai race. The other branches are, the Shans of Burma, the Yuan of North Siam, and South China, and the Lao (or Laos) of French Indo-China. These ramify into smaller branches with slightly differing dialects. The Tai were once a powerful race in Central China, long before the Chinese appeared. Unable to cope with the Chinese they migrated, and now cover the country from China's borders almost to Singapore and from the neighbourhood of Mandalay to Hanoi. They number between twenty and thirty millions. Looked at through Western eyes, they seem, in common with the peoples of the Far East, to have been asleep through all the period of modern history, and they only began to awake late last century, disturbed by the Gospel, goods and guns that came to them from the West. From its own point of view, however, Siam has not been asleep. It has been living its own life, a life not measured by activity and trade, but by quietness of spirit.

Siam's civilization is different from ours, and some of us are a bit concerned to see her flirting with some of the new ideas of the West. Because, as Dr. Tagore says, " There is a simplicity about the Siamese that gives them both flexibility and strength," but also it makes it easy to deceive them. Before the war the country was stocked with cheap foreign goods of all kinds. The people ran after them like

children after toys. At one time there was a danger that native manufactures would cease entirely. The spirit of nationalism is correcting that now to some extent, but there is still too much foreign liquor drunk, and too many bad ideas are imbibed from foreign films.

It is a good sign that they are beginning to make their own films. Any new movement anywhere is likely to be disturbing and become extreme, but we may expect the Siamese to swing back and to find their own life. If and when they do that, they will begin to make their contribution to the life of the world.

Siam has a distinct contribution to make, and without it no other nation can attain its full power and wealth. If the Siamese have the courage to maintain their gentle manner and simple life, and will follow their natural leader, Christ, they may prove the salvation of our speed-mad, power-crazed West, entangled in material forces. I think the Lord must love the Siamese a little more than He loves other people ; they are so near the kingdom of heaven. Only, they must turn and face it and move on into it, they must get an adequate view of sin, and give up the attempt to gain an impossible salvation by their own merit. Their cold, grey Buddhistic hope of deliverance from life and misery by eternal nothingness after ages of deaths and births cannot supply the incentive which they lack if they would enter into their inheritance. Only Christ can give that. They hesitate to accept Christianity from the white man, for they believe it is the white man's religion, that it is for those too weak to earn their own salvation, and that it is the foreigner's weapon to gain control of the country. Removal of these prejudices will make acceptance easy. If we can persuade them that Jesus is the Christ of the Siamese Road, as He is of the Indian Road, the Buddha promised in their Tripitaka, and strip off the vast amount of the non-essential matter that has gathered about Him and that obscures Him from their sight, surely they will see that He is the Saviour of the world. Dr. Stanley A. Jones has just been here, following the departure of Dr. Tagore by only a few days. Both of these great men

received a warm welcome and a glad hearing. Tagore preaches a spiritual idealism and Jones the clear-cut Gospel of the New Testament. Critics of *The Christ of the Indian Road* do not know Dr. Jones, or if they do they are persecutors.

There has been a vast improvement in the social life of the people of Siam, which must be due to the Gospel, since there has been no other force that could effect reforms. The cruel custom of making a new mother lie by the fire is no longer practised openly. The death wail that used to freeze our blood is silent. Witchcraft has been driven into secret places, and is now scarcely visible. The medicine man with his tearing tiger tooth has gone out of business. Slavery was abolished by royal edict. Marriage, even among non-Christians, has assumed something of sacredness ; among Christians it has been made lovely. Children, old people and the sick are better cared for. The Government now carries on a leper asylum, copying Dr. McKean's asylum at Chiengmai. There is an efficient Red Cross Society, taken over from the Rockefeller Foundation, and Siam is one of the leading nations in its effort to abolish the opium traffic. These are a few of the by-products of Christianity. They have not been tacked on to the national life for show, but have grown out of a new ideal implanted by wide distribution and the teachings of the Christian Scriptures.

The Church in Siam, prophecy and nucleus of the nation's redemption, has ten thousand members. There are four Missions at work, two British and two American, and the Bible Society. Next year they celebrate the centenary of Mission work. The National Church idea has gripped the Siamese, and they will realize it. They are pushing Home Missions, and they have missionaries posted in various fields outside Siam. They have a vigorous Young Peoples' Temperance Society which opposes the use of liquor, opium, tobacco and betel ; Buddhist students have taken to the idea, and some government schools have formed societies affiliated with the Christian society.

The seer at Patmos visioned the kingdoms of the world become the kingdom of our Lord and His Christ. It is

not yet a fact anywhere. Our own lands may be nominally Christian, though we are not sure of even that. The most we can say is that they and some other nations are in process of becoming God's kingdom. Siam must be counted one of these. God's kingdom is bigger than all the world's kingdoms, and it also grows into them. The Master's parables show how from a tiny beginning, though beset by difficulties and opposition, it spreads through a nation's life and transforms its character. The mustard seed of the Gospel has been sown in the soil of Siam and it is growing. The leaven is in the meal and it is working. The wheat is growing in the field—with some darnel. All kinds of people have been netted, good and bad. The lamp is on the table lighting up the darkness. Some church members live at "a poor, dying rate," as elsewhere, but there is good stuff in some of them. Let me quote from some of our Bible colporteurs: "I had much difficulty, fields under water, rain falling, roads slippery, many waters to cross, one place half a mile wide I had to cross twice. Dogs attacked and tore me; my wounds are still sore. Occasionally I can hire a boat, but often there is none to be had, then there is nothing for it but to change my clothes and get across as best I can. And, as if this were not enough, I have to offend those who are acquainted with me and whom I respect, when they see me breaking the customs of our fathers by preaching the Gospel. They addressed me with biting irony and curses. I took the curses and did not recoil. I remembered that God rules and that He takes care of words of irony." "A public school teacher wanted to argue, and asked, 'Is Buddhism good or bad? How does it differ from Christianity?' If I had said it is not good he would have charged me with contempt. I answered, 'You are a reader of the Buddhist sacred books. Buddha left his palace and his wife and his child in order to find a way to heaven. He was a thirsty man seeking water. Shall we beg water of him who was only a seeker or from Him who said "If any man drink of the water of life which I shall give him, he shall never thirst."' He fled from my presence with shame of face, for he could find no case against me."

Afghanistan must move with the Times

THE recent visit of Amanullah, the Ameer of Afghanistan, and his Queen Surayya, has directed attention to this land which was once partly Christian, and is now closed to the missionary. The tolerant spirit of the ruling house is not yet shared by the moulvies of Kabul. But even these will find themselves moving with the times. Egypt, Syria, Iraq and Palestine, are being attracted irresistibly by the magnetic lead of Turkey. Their secularization may not be as rapid as their leader's, but they have their feet on the same road. Afghanistan cannot escape the same influences. The Buffer State between Asia and India can only escape the upper and nether millstones by modernizing herself. No one sees this more clearly than the Ameer.

Afghanistan is facing a new situation, which warrants us in praying that God would again be pleased to remember this land where repose His missionaries and His martyrs, and to raise up again a witness for His Name. It is only the spirit of Christianity emanating from Christian men and women that preserves Western nations. Let the salt be absent or lose its savour, and then they also will decay. One day Afghanistan, too, will have to learn this lesson or perish.

At the Heart of Central Asia

RACHEL O. WINGATE

MANY of the inhabitants of Sinkiang, or Chinese Turkestan, are more nearly akin to the Turks of the regions that lie to the west than they are to their Chinese overlords.

The country itself is roughly divided into two regions: the southern district is a great plain encircled by some of the highest mountains in the world. Part of this plain is a sandy desert, but much of it is exceedingly fertile soil. Water is scarce, and, as there is practically no rainfall, irrigation depends upon the rivers, which, however, usually end in being swallowed up by the thirsty sand. Perhaps twenty per cent. of this whole area is cultivated. To the

north of the Tian Shan mountains lies a second region, more mountainous than the Takla Makan basin, watered by the rain of heaven, and in other aspects more akin to Siberian country than to the southern part of the province.

To the markets of Kashgar and Yarkand men come from Tibet, Afghanistan, Chitral, Wakhan, and from all the small states of the Indian frontier. But besides these outsiders there are many and diverse tribesmen from scattered mountain valleys. These tribesmen are mostly of Mongol race, like the Qirghiz or the Kalmucks, but the Turkis, the parent stock of all Turks from here to Stamboul, form the large majority of the inhabitants of the province.

One of the first things which impresses one in Turkestan is the importance of the cities. The Chinese Government estimates the population of the country at about six millions, and these figures are probably not much exaggerated. There are many large towns, of which perhaps a dozen have a population of more than thirty thousand. Every oasis and every group of bazaars looks towards some big town as a centre. In some ways the life of the countryside is more mobile than that of Western lands. At any rate, on every bazaar day (in most cities this is Thursday), the population is trebled by the numbers who come in to shop. In spring and autumn, when farm duties are lighter, people from oases even more than a hundred miles away come in to the nearest city for a few days' enjoyment and shopping. Of course, all communication is by road, but those are indeed poor who need go on foot ; the very beggar often rides a donkey, or even a horse.

"The world forgetting, by the world forgot" might serve for the motto of this land. In many ways life in this country is pleasant and peaceful. The one serious trouble which people have to meet constantly is disease. Food is fairly plentiful, and crops can be grown with a minimum of labour. There is a saying that in summer-time the beggars pass their days dozing by the roadside under the

mulberry trees, while they wait for the fruit to drop into their mouths.

The Turki is not much interested in culture or education, but his standard of life is very much higher both in regard to comfort and cleanliness than that of India or China. Here there are no factories, and almost no sweated labour. The mineral riches of the country have hitherto remained practically unexploited. Large quantities of wool, hides and agricultural produce are the chief exports, most of which go to Russian territory in exchange for calicoes and all sorts of cheap hardware and manufactured goods. Hundreds of farm labourers used to go over every summer to Andijan to help with the harvesting. They returned much richer than they went, as wages were higher there and the cost of living is lower here. But now communication between the two countries is very much restricted. Our governor thinks that a policy of splendid isolation will best keep this country free from the terrible disturbances in the rest of China.

In this southern region of Sinkiang the people (*i.e*, those of Turki stock) are most contented, self-sufficient and kindly, and, although wholly Moslem, are not fanatical. But it is less difficult to provide them with European goods than to get new ideas into their heads. After more than thirty years of work by the Swedish Mission, there are now small companies of Christians in the country, and the mullahs are much more opposed to Missions than during the previous twenty years. As the years go by, the common people seem more ready to listen and more friendly, and the influence of the hospital work in particular is fruitful in breaking down prejudice.

As to movements among the people, one might say that there are none. A very few who go over to Russia and become Bolsheviks in more than a purely nominal sense, are not allowed to recross the frontier. The people, as a whole, know little and care less about the life of the outside world. The Turkis are far from Angora, and they have no desire for social or political reform. The Chinese of Sinkiang likewise are remote from Shanghai, and the stirrings of

national self-consciousness. Of late years the stream of Chinese coming from Peking to hold government posts for a short period of years has almost stopped. Those who are at home in this province are of a low type, and are rapidly degenerating owing to the universal addiction to opium. They are keenly interested, however, in watching the progress of events in the eastward provinces. Though all is peaceful at present, they are more critical and less friendly towards Europeans than of yore.

The Chinese authorities are by no means unsympathetic to us, although they do not let us work or travel without restriction, as they desire to avoid even the smallest disturbances among the common people. But Christian work goes forward quietly. As to the outlook for the Gospel: what that is we cannot know. We only know that, thanks to the rulers under whom we live, conditions are peaceful. We know that the message of the Gospel and of the Christian life seems to command more respect and a greater readiness to hear than ever before. But how long that will remain so we cannot say, nor can we prophesy on political subjects. We thank God for the opportunity we have now, and we are trying to use it to the best advantage.

Turkish Anomalies

VENINDA

FOR the first time in her history Turkey is a purely Ottoman State. Turkish reformers have a clear field for their energy, and an enormous amount of reform has been forced upon an obedient people. The main changes are well known: the abolition of the monarchy, the repudiation of the Caliphate, the introduction of a Civil Code based on the Swiss model, in place of the Sacred Moslem Law, and the disestablishment of Islam.

New railways are being built in Anatolia; they form part of a scheme for linking up the whole country by rail.

Wireless has suddenly become popular; thousands are "listening-in" both in European and in Asiatic Turkey. A motion has been laid before the Grand National Assembly proposing the adoption of the European form of the Arabic numerals. There is a widespread desire to change the weekly day of rest from Friday to Sunday. With the spread of popular education there is a growing demand for books; the Turks are reading as never before. Schools for Mothers and Women's Clubs are fostering social development, and aiming at the entire abolition of the veil.

The proposed ban on the foreign wives of Government officials, the prohibition of the use of any language other than Turkish, not only in business but in public vehicles and in the streets, and the recent formation of a Society for the "Turkification of the Jews" show to what lengths the Government is pushing its determination to make and keep "Turkey for the Turks."

This extreme nationalism, which goes hand in hand with a restless desire to be as "European" as possible, leads Turkey into some curious paths, and there is much in the present situation which is illogical and anomalous. Two glaring instances may be given, from the position of women and the sphere of religion. They could not be better illustrated than by the following extracts from the Turkish Press.

A Turkish woman, who is the editor of a Review, *Resimli Ai*, was recently obliged to go to law on some matter of dispute. The judge refused her the right of testimony, saying that "Turkish law still refuses to accept the testimony of women." In an article entitled "*Am I not a Person?*" this woman expresses her sense of injustice at this treatment.

"I know the restrictions of the old law, but I was expecting that the new Civil Code would grant us at least the right of testimony. This event has shown me clearly that society still has no confidence in me as a woman such as it has in an ordinary man. Women are not considered as persons in (Turkish) society. In the sight of the law, the minds of women are equal only to the minds of children.

Social, civil, and personal rights belong exclusively to men. Women are deprived of these rights, because the law still thinks that they do not possess the faculty of thinking.

"Society has given me the right to publish a Review and an Encyclopedia, but it has not accepted still the fact of my being a thinking being. There is a terrible inconsistency and contrast between this great duty which society has given me and the small right which it still denies me.

"The Civil Code has given many rights to women, for which we are grateful. It has given us the right to hold property; to become teachers, physicians; in short, the right to assume such status as presupposes our being intelligent and thinking persons. Consequently, it cannot say that it cannot trust in our words.

"In modern democracies, the rights of citizenship belong to every individual without distinction of sex. But if a woman is not considered a person, she is deprived thereby of all these rights. (According to present law), the Turkish woman may not testify, neither may she become a trustee; further, she may not even interfere in community affairs, where the social and hygienic life of her children and of herself is greatly concerned. She still is not considered an independent being. If she has not a father or a husband, she is doomed to fail in the struggle of life. She has no credit in business or commerce. Her part in the family is an unconditional submission to the head of it. Because the head of the family is man, she is not a person, but instead an encumbrance, living as a parasite on the man and on society. As to her political rights, they are denied to her in advance.

"I want my right as a human being before my right of voting. I want from our justice the right which it has given to the ordinary man in my status as a person. I want that it should accept my capacity of seeing and perceiving like every other individual. I want my right of guardianship of my own children after the death of their father."

Again, in theory there is religious liberty in Turkey; all persons of eighteen years of age and upwards may

change their religion. Yet, when four Turkish girls in the American Board School at Broussa recently announced that they were determined to be Christians, the Turkish Government stepped in, closed the school, and threatened to prosecute the heads of the school for contravening Turkish law. The matter has attracted a good deal of attention in Turkey, and a literary and educational magazine, the *Hayat*, has published a number of articles on the subject.* The writers point out that the strong public opinion in Turkey against these "conversions" has nothing to do with "fanaticism," claiming that it is caused solely by the desire of "preserving national unity." The foreign school is abnormal and therefore harmful. "The longings of soul of a young Turk who is a Protestant cannot be satisfied in Turkey within Turkish society. He will turn his eyes to the great Protestant nations." Down beneath this fear of foreign influence it is not difficult to detect a deeper fear, the fear of Christianity itself, the fear of the light. One writer points out that the "character-building" on which the American school lays so much stress, is really the danger-point. Student discussions, too, are of great importance in the life of the school. "These discussions," he writes, "are conducted with great skill, and always drive the student towards a definite idea. This idea is a virtue, such as faithfulness, cleanliness, etc. Only the roads which, always secretly in the beginning and on the condition of remaining nameless, lead up to this virtue, all lead through Christianity."

The present rulers of Turkey have no place for religion in their programme. They have yet to discover for themselves the truth of the saying that "the people that has a false idea of God" (or no God at all) "has also bad institutions, bad government, and bad laws."

---

* *The Near East and India*, 12th April, 1928, p. 457.

The Evangelization of India:

Its Progress and Problems

ALEXANDER MCLEISH

A STATISTICAL survey of the work of the Missions and Churches in India, Burma and Ceylon covering the last three years has just been completed, and it is always instructive to examine afresh the situation which is thus revealed

The first striking fact is the diminution of missionary effort from the British Isles, both in the number of missionaries and in financial support. On the other hand, there has been an increase of American and British Dominion workers, so that to-day out of the 139 Societies at work, 46 are British (of which fifteen belong to the Church of England alone, and five are Bible and Literature Societies) with 2,628 missionaries, 37 are from the United States of America with 2,446 missionaries, 15 from the Continent of Europe with 328 missionaries, 11 from the British Dominions with 296 missionaries, and 30 having their headquarters in India with 329 missionaries. In this total force of 6,027 there are 1,517 wives; if these and the 329 workers belonging to indigenous Societies be deducted, then we find that the actual number of missionaries appointed by foreign Societies is only 4,181.

In considering the efficiency of this staff, we have to remember that since 1922 there has been an annual average of 1,250 changes in the location of foreign workers. This includes an annual average of three hundred new missionaries to replace those who have to retire. Again, at any given time, one-eighth of the total staff is on furlough. Therefore, from the above actual number of foreign-appointed workers (4,181), one-eighth has to be deducted, bringing the total effective force to 3,659, exclusive of wives. These figures are from the last Directory, and substantially agree with the statistics just completed; the Directory reveals a decrease for two years of thirty-nine men and women workers, and the statistical survey reports a decrease of

eighty-one workers (sixty-three men and eighteen single women). The number of doctors especially has decreased. The number of wives, which is given as 1,008 in the statistical survey, and 1,517 in the Directory, shows how variable are the returns under this head.

The figures for Indian missionaries, therefore, which we have been in the habit of quoting, are very misleading, and it must be remembered that the effective foreign force is now only 3,659.

Meanwhile the total number of evangelistic and educational Indian workers in India and Ceylon* has decreased. This decrease has been most serious among evangelistic workers, where it amounts to about 1,000, which is made up of a decrease of 1,500 in men workers and an increase of 500 among women. On the other hand, educational workers have been increased by 195, though here again men have decreased by 381 and women increased by 576. Thus it is seen that men's work is decreasing and women's work increasing, and that this decrease has been most serious among men evangelistic workers.

Foreign missionaries reside in about one thousand centres, and responsible Indian workers in about six hundred other centres. Hence the total Indian force is either employed in educational institutions in sixteen hundred places, or does evangelistic work which is administered from these same centres.

Since work has been opened in very few new places, these changes are taking place in and from these centres from which the occupied field is worked and administered.

The demand for devolution of mission work upon the Indian Church has been considered too exclusively in connection with existing work. This is not unnatural, seeing that the Indian Church exists only in and around centres where Missions have been at work. These places are comparatively few—about 1,600—compared with the 687,981 cities and villages of India. Devolution, therefore, in so far as it means the freeing of missionary personnel and

* In Burma there has been a distinct increase in both foreign and indigenous workers in the last ten years.

money, has not aimed as it ought to have done at completing the unfinished task of evangelization, but it has proceeded too much on the assumption that Missions now exist to serve this small Church which is scattered so sparsely over the face of a huge continent among peoples of so many different races and languages.

If Missions continue to think in this mistaken way about the problem of India's evangelization they need not be surprised if workers decrease and support falls off.

We are compelled to ask what is the objective of missionary work in India. Are we quite clear as to what we are seeking to accomplish ? The task of evangelization is one thing, and the problem of the Indigenous Church is another. One missionary is absorbed in a school here, another in a hospital, another has a farm colony, another a literature depot, and so on. Comparatively few are free from the burden of the 2,490 institutions (1.5 missionaries to each institution) for general evangelistic work. It is often said that anyone can do evangelistic work, and that the specially equipped workers and those with good administrative abilities are required in the institutions. The fact is, however, that it is the best equipped and most highly qualified men and women who are needed for evangelistic work. If our object is to reach unevangelized India speedily and completely, then we are not achieving it. In point of fact very few are even thinking of it ; practically no one has studied the field from that point of view. The Missionary Societies have no intelligence department, and it is often impossible to answer the simplest questions about the enterprise and its requirements as a whole. This ought not to be.

Also we see great diversity in the methods of work adopted by the various Societies. There is no unity of policy, and many are asking hard questions about methods originating in earlier days and in differing conditions.

We cannot be content to-day to accept things as they are, and there is an imperative call to explore the whole situation, define our aim, and put first things first in relation to it. It is still true to say that we are not facing the task

of an unevangelized world either comprehensively, or intelligently. Nor have we deliberately worked for an indigenous Church; rather we have been forced into meeting its demands, and even this we have not done very successfully.

We may say that we have done a great educational work, and so we have, but even at the best the literacy of the Christian community in the provinces varies from 48 per cent. to 3.4 per cent., and this in spite of the fact that there are more non-Christian than Christian boys in Mission schools. It may be answered that this is due to the distribution of the Christian community and its predominantly rural character. But this does not exonerate Missions from the charge of neglect here.

Frankly, I do not think that Missions have aimed at producing such a situation. We have largely followed the line of least resistance, till it comes to pass that to-day a missionary can write like this: "Where I see fine young men and women, filled with the desire to preach the Gospel to the people, set to work to teach . . . the elements of the English language and other secular subjects, and kept at it year after year till their old missionary enthusiasm has vanished, it seems to me that somebody has a good deal to answer for." I quote this as no attack on educational work as such, but as indicative of the fact that the situation is not adequately controlled either by supporters at home or by workers on the field, and that it needs to be thoroughly reconsidered, not from merely destructive motives, but with a view to constructive action all along the line.

Turning to the question of the Christian community, we find that about three-quarters live in villages and one quarter in cities (foreign missionaries live in almost the reverse proportions). The proportion of urban to rural Christians is one to three in British Territory, and one to seven in Indian States. Since 1921 the Christian community has grown by 264,361, that is an average of 45,000 per year. This has to be compared with the average real increase of population for the last fifty years of over 1,000,000

per year, which means that the population has increased by twenty per cent. Of course the rate of increase which has brought the Indian Protestant community to 2,824,886 has been enormously greater, but the fact remains that the actual increase of population far outstrips the numerical increase in the growth of the Christian community. The growth of the Christian community in India and Burma during the last census period was 23 per cent. compared with the growth of population, which, owing to many epidemics, was only 1.2 per cent. In actual numbers, however, this means 700,000 converts and an addition of 3,776,084 to the population. If the evangelization of India is our objective we are still far behind the natural increase of the population. There are about 100,000,000 more non-Christians in India to-day than there were when the British took control.

The Christian community lives in 39,840 villages out of the 498,527 of British India, that is, in one out of thirteen, and in 6,881 out of the 187,138 villages of the Indian States, or in one in twenty-seven. This statement is, however, very misleading, for nearly half of the Christian community lives in Madras and Travancore alone, in one-third of the total villages in India occupied by Christians.

For many years the number of missionaries has remained stationary, while financial resources have been seriously crippled. The institutional activities of Missions cost much more to carry on than before the war. The result has been that while as many as possible of the institutions of former days have been continued, this has been achieved at the expense of the more mobile work, namely that of the distinctly evangelistic type. This tends to relatively fewer Indian workers for evangelistic work compared with other departments of work, and to the withdrawal of many missionaries from rural areas. There has been a growing tendency for the missionary to limit his preaching activities to the city centres, though this has been counteracted to some extent by more rapid means of travel.

In spite of the motor-car, however, many workers are more and more convinced that rural work can only be done by those resident in the villages; in short, that it cannot be done in any adequate way from urban residential centres.

The reduction of work in a number of the larger Societies has been very serious, and only a new call to face the evangelization of the whole of India in our day and generation will give us an adequate vision of the task before us, and call forth once more the forces of Christendom to its accomplishment.

This readjustment of outlook and restatement of aim has become all the more necessary owing to some tendencies which have become evident in present schemes of devolution of established work upon the Indian Church. We must now refer more fully to this subject.

India is a continent of many nations, cultures and languages. It is misleading to talk of the Church of India as in any way universal. The practice of several Churches of dividing the whole of India into dioceses has confused the situation still further. Many so-called "comity agreements" are simply obstructive. To realize the truth of this we have only to consider the great unoccupied areas; the five hundred untouched States, the practically unbroken front still presented by Islam and Buddhism on the frontiers and in the South, the elastic strength of Caste Hinduism, the problem of the Jain and Sikh communities, and to remember, as the Census Commissioner states,* that "Christianity makes little practical appeal to the Caste Hindu or to the Mohammedan, and the converts are drawn almost entirely from the lower classes of the Hindus and from the aboriginal tribes. As Mr. Edye remarks: 'The appeal of Christianity (in so far as it succeeds in obtaining converts) is to the person who can hope for nothing from his own community, and who sees in the Christian community a means of bettering his status and the character of his life, while the material benefits offered by Missions in the shape of education, medical relief and general interest

* Census of India, 1921. Vol. I, Part I. Report.

in the welfare of their flock are by no means small incentives.' "

This is all to the credit of Christianity, but such facts must be borne in mind when we speak of handing over present mission work and missionaries themselves to the indigenous Indian Church. There is a sphere for some missionaries in aiding the development of the indigenous churches which have been founded, but it should be a strictly limited one. The bulk of the missionary force should be free to attack the great uncompleted task of reaching the vast untouched millions.

Recent study of the field confirms the statement, which I have made elsewhere, that, if we took up all the missionaries and removed them from the sphere of the Indian Church, we could set the whole five and a half thousand to pioneer new areas, and new peoples, and having completed that could still repeat the process.

In face of such a fact as this no policy or scheme of devolution can be acceptable which ties up the missionary in the continued service of the indigenous church. That Church could easily absorb the services of the small missionary body, but it would be to our own loss, to the grievous loss of that Church itself, and to the loss of millions whom neither we nor they have ever reached. For we must again and again remind ourselves that that portion of the field covered by the Christian Church is relatively small compared with the much greater portion not yet reached in any effective way. The missionary force, in these circumstances, must remain a striking force ; it dare not let itself be demobilized in Indian home mission work ; there must be no diminution of the evangelistic and pioneering programme of the Missionary Societies.

The two great questions which arise from any study of the Indian mission field to-day :—(1) How are we to reach the great unoccupied fields ? and (2) How should we leave the indigenous church free to develop on indigenous lines ?—are closely related to each other.

It is still true that the pioneering of unoccupied fields, and unreached classes, ought to be largely the work of

the foreign missionary. This ideal is in great danger of being crowded out. The whole of the small missionary force would be totally inadequate to meet the demands of the present situation, and, therefore, only the minimum of missionary help should be given to the now self-conscious indigenous church.

For the solution of both of these great problems it is essential that the unoccupied fields should obtain more missionaries and the Church field less. The times demand a drastic change of policy, which, if a virtual deadlock is not to be reached, will ensure that missionaries shall be freed from the sphere of the Indian Church as speedily as possible to go and open new work. In so doing the whole missionary force would be inspired with a new vision, and by their example, after the initial wave of protest, the whole Indian Church would be inspired not only to face the call of the sphere for which it may be reasonably held responsible, but to co-operate freely with the missionary force beyond its own immediate sphere.

The decade of the great mass movements (1911–1921) saw the Church increase by 700,000, and the present decade will see a further increase probably of 500,000, but what is the objective at which the Christian enterprise in India aims ? Twenty, thirty or fifty years hence we may increase that number by several millions and be still as far from really evangelizing India as we are to-day, and it may still be possible to say that the increase of population outnumbers the increase in the Christian population. Numbers are by no means everything, but they tell the story of movements of the spirit in a way which cannot be ignored in a caste-ruled land like India. A new vision is needed for the sake of the Church in the West, of the Indian Church, and of the unevangelized millions, if we are to be true to the mission of the Gospel. We have given greater opportunities to the cities of India to hear the Gospel, but the response has mainly been from the villages. The much smaller effort in the villages has produced the greater results. Does not this fact in itself constitute a call to throw the major part of the missionary personnel into the villages where the

response has been so great? The areas are so large in rural India, in the mountains, frontiers, and deserts, that all we could do would at the best look very little, but even that we are not doing. Should not the rise to self-consciousness of the Church be a call of God to thousands of missionaries to hear the call from Macedonia? Some action really commensurate with the magnitude and urgency of the need, and the greatness and power of the Gospel, is needed to-day to startle us out of comparative contentment with conditions which in some quarters amount to a deadlock, and which have resulted, we must admit, in the decline of the evangelizing zeal of many missionaries, and, we believe, largely as a consequence of this, the failure of the members of the Indian Church to be as zealous as they might otherwise have been to carry the Good News to their fellow-countrymen.

"There is that scattereth and yet increaseth; and there is that withholdeth . . . but it tendeth to poverty."

A Prophecy and Its Fulfilment

THE following extracts are from a pamphlet entitled *Le Zoute: A Critical Review of 'The Christian Mission in Africa,'* * published in February, 1927.

"Missionaries are invited to forsake their proper work, to join with governments, and to accept government aid. . . . If missionaries accept that invitation they will aid the governments to go where governments intend to go; and then they will have to begin again on the true line for their own proper goal." (pp. 12–13.)

"They (governments) will certainly demand unity of action in the schools; they will certainly desire to use the whole system of education to lead the natives and to control them as they think that they ought to be led and controlled." (p. 37.)

In a report of work in his diocese, the Bishop of Nyasaland, in the May, 1928, number of *Central Africa*, says: "The government is taking a very complete control of education, and, on paper at any rate, dictating terms and limitations of the most drastic character while still taking it for granted that the Missions will continue to pay for the greater part of the cost." (p. 101.)

---

* World Dominion Press, 1/–.

The Arabic Press on the Jerusalem Conference

BASHIR

THE Jerusalem Conference has made a notable stir in Palestine and Egypt.

The native Press has suddenly discovered that the "Findings" of the 1924 Conference were immensely important. It has published them, together with a critical analysis, and arrives at the conclusion that they have in view nothing less than the overthrow of Islam.

The second Jerusalem Conference held during March and April was regarded as developing the plot of 1924, and a general rally in defence of Islam resulted. The storm of protest swept the Palestinian towns, and reverberated throughout Egypt.

Gaza rioted, mass meetings at Jerusalem, Haifa, Jaffa, Safed, Nablus, Tiberias and other centres violently protested, and with Cairo at their head vented their displeasure in long columns of critical copy. Haifa especially was greatly excited, and outdid all other Palestinian towns in expenditure upon telegrams of protest to the native authorities, to the conference, and to Moslem rulers and Indian princes.

Wisdom took refuge with the editor of *Palestine*—a native paper published in Jaffa. He sought to pour oil upon the raging waters, meekly asking his readers to consider what possible harm a company of philosophers and religious people could do who had met together for mutual counsel and consideration, and who confined themselves to words? He says he would like someone to tell him whether anything really happened after the Conference of 1924, the "Findings" of which has set them all by the ears. These things being so, he counsels calm.

Calm will follow, we hope, and the harassed native officials—who are being asked why missionaries are tolerated, why the Azhar College is invaded by evangelists, why missionary conferences are permitted in the sacred city of Jerusalem, why the religious education of Moslem

youth is neglected—will get their breath to reply to these and many similar questions. Some persons have misunderstood the extent and gravity of this movement, and have sought to minimize it, but the present earnest preoccupation of the Palestine authorities indicates its seriousness. Meanwhile the police are busy looking after those missionaries and colporteurs, who, in the provincial towns of Palestine especially, as well as in Transjordan, need at times their friendly intervention when Moslem crowds become threatening.

The fact is, of course, that things are really happening in the Near East. The House of Islam is being demolished from within. The petulant anger incited by the Conference had its seat in a malaise due to the disquieting evolution toward religious freedom now taking place among the people.

The Grand National Assembly of Turkey has disestablished Islam, and the Arab newsboys, who ran through Cairo streets on the evening of April 30th, had quick sales for their papers. *El Akhbar* flaunted this startling headline: "The Prayer Book of the New Turkey denies that the Koran is inspired or that it is a miracle." The interesting two-column article which followed ended thus:

"The Turkish authorities will no longer translate or revise translations of the Koran, and they have decided to expound it in a manner altogether different from any previous expositions. They also intend to put the Book of Prayers in the Turkish language as understood by the people, and to make it compulsory for all Moslems to use it in the mosques. In these prayers is seen the spirit of the Kemalists who wish to form the Turkish people according to their desires and to set up a new order. There is nothing in this Book which indicates that the Koran is inspired or that it is a miracle, but it is to be considered simply as a code of laws and customs."

Nothing quite so important as the formal repudiation of Islam by Turkey has happened in the Moslem East for the past millennium. It offers what may prove to be a valuable clue to the future evolution of Islam—up till now a very uncertain and debatable matter. Islam is being

forced on to purely religious ground, where its survival will depend upon its ability to give to a progressive East a satisfying revelation of God.

The pillars of State patronage, social solidarity and proud tradition are being removed. Theocratic Islam, which hitherto has moulded and governed every department of the life of the Moslem peoples, is dying. The supreme test of spiritual values will try as by fire that which remains. A relentless nationalism, keen upon dividing between the things which are Cæsar's and the things which are God's, is challenging it to justify its spiritual claims.

Without doubt there is a content of truth in Islam, and by a selective instinct sincere souls find this and nourish their spiritual life on it as best they can. But they have never met in Islam the God of Perfect Love and Perfect Holiness because He is not there. The quest will continue until He is discovered, for He alone is the answer to the soul of the East, as He is to the soul of the West.

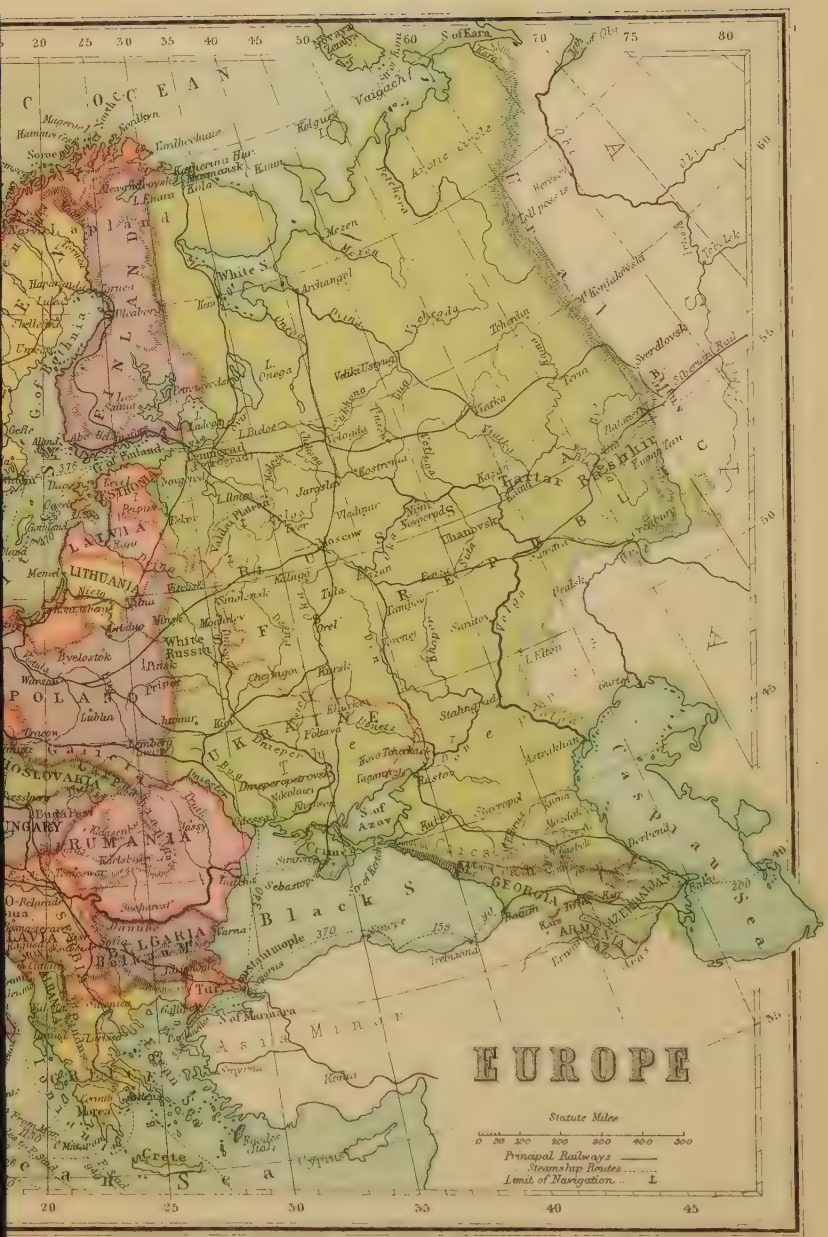
The work of preparation which has been steadily accomplished by foreign missionaries is producing initial movements of an indigenous character, which as they gather impetus will preoccupy the Moslem mind far more seriously than Conference "Findings."

The measure of the strength of such movements is the measure in which they are producing, with increasing frequency, native men of godly courage who are breaking through the silence of fear imposed by the Islamic system. As these men emerge from the place of spiritual conflict—where, in the agony of wrestling for the Truth, they have met the Vanquisher of Death—they will find that a mighty task awaits them : that of leading the peoples of the Near East into spiritual freedom.

Extension in Abyssinia

The new German Mission to Abyssinia has begun. Five missionaries of the Hermannsburger Mission reached Addis Ababa at the beginning of this year. After some delay they were received in audience by Ras Tafari, from whom they have received permission to settle in the country. Eventually they hope to do pioneer work among the Gallas. The members of this Mission and the members of the Sudan Interior Mission (Abyssinian Frontiers Mission) are in friendly touch with each other.

Iceland
Jan Mayen
Lofoten Is
Christiania
Stockholm
Bergen
Stavanger
Orkney Is
Shetland
Faroe Is
Aberdeen
Edinburgh
Newcastle
Hull
Norwich
Birmingham
Liverpool
Manchester
Bristol
London
Southampton
Cherbourg
Havre
Brest
Nantes
Paris
Rouen
Le Havre
Cherbourg
Caen
Lille
Amiens
Rotterdam
Antwerp
Ostend
Calais
Boulogne
Dieppe
Rouen
Orleans
Tours
Nantes
Lyon
Marseilles
Toulon
Nice
Genoa
Milan
Venice
Trieste
Vienna
Prague
Dresden
Berlin
Stettin
Copenhagen
Christiania
Stockholm
Oslo
Bergen
Stavanger
Aalborg
Aarhus
Esbjerg
Hamburg
Bremen
Cologne
Frankfurt
Mannheim
Stuttgart
Munich
Leipzig
Hanover
Strasbourg
Basle
Zurich
Innsbruck
Salzburg
Graz
Budapest
Pest
Belgrade
Zagreb
Fiume
Ragusa
Cattaro
Corfu
Brindisi
Naples
Rome
Leghorn
Genoa
Milan
Venice
Trieste
Palermo
Messina
Catania
Malta
Sardinia
Corsica
Balearic Is
Minorca
Ivica
Majorca
Barcelona
Valencia
Alicante
Cartagena
Malaga
Granada
Cordova
Seville
Cadiz
Gibraltar
Tangier
Tetuan
Ceuta
Algiers
Bona
Tunis
Constantine
Cairwan
Fez
Mogador
Morocco
Canary Is
Madeira
Lisbon
Oporto
Coimbra
Salamanca
Valladolid
Burgos
Saragossa
Pamplona
Bilbao
Santander
Oviedo
Lugo
Coruña
Vigo
Badajoz
Toledo
Madrid
Ciudad Real
Albacete
Murcia
Alicante
Valencia
Tarragona
Lerida
Jaca
Perpignan
Toulouse
Bordeaux
Limoges
Clermont
Lyon
Grenoble
Marseilles
Nice
Genoa
Milan
Venice
Trieste
Zagreb
Belgrade
Sofia
Constantinople
Adrianople
Salonica
Athens
Corfu
Brindisi
Naples
Rome
Leghorn
Genoa
Milan
Venice
Trieste
Vienna
Prague
Dresden
Berlin
Stettin
Copenhagen
Christiania
Stockholm
Oslo
Bergen
Stavanger
Aalborg
Aarhus
Esbjerg
Hamburg
Bremen
Cologne
Frankfurt
Mannheim
Stuttgart
Munich
Leipzig
Hanover
Strasbourg
Basle
Zurich
Innsbruck
Salzburg
Graz
Budapest
Pest
Belgrade
Zagreb
Fiume
Ragusa
Cattaro
Corfu
Brindisi
Naples
Rome
Leghorn
Genoa
Milan
Venice
Trieste
Palermo
Messina
Catania
Malta
Sardinia
Corsica
Balearic Is
Minorca
Ivica
Majorca
Barcelona
Valencia
Alicante
Cartagena
Malaga
Granada
Cordova
Seville
Cadiz
Gibraltar
Tangier
Tetuan
Ceuta
Algiers
Bona
Tunis
Constantine
Cairwan
Fez
Mogador
Morocco
Canary Is
Madeira
Lisbon
Oporto
Coimbra
Salamanca
Valladolid
Burgos
Saragossa
Pamplona
Bilbao
Santander
Oviedo
Lugo
Coruña
Vigo
Badajoz
Toledo
Madrid
Ciudad Real
Albacete
Murcia
Alicante
Valencia
Tarragona
Lerida
Jaca
Perpignan
Toulouse
Bordeaux
Limoges
Clermont
Lyon
Grenoble
Marseilles
Nice
Genoa
Milan
Venice
Trieste
Zagreb
Belgrade
Sofia
Constantinople
Adrianople
Salonica
Athens


EUROPE
Statute Miles
0 50 100 200 300 400 500
Principal Railways
Steamship Routes
Limit of Navigation
White Sea
Black Sea
Sea of Azov
Caspian Sea
Aral Sea
Baltic Sea
Mediterranean Sea
Sea of Marmora
Sea of Kara
Sea of Okhotsk
Vaigatch
Kolguev
Mezen
Archangel
Petchora
Vologda
Tobolsk
Ekaterinburg
Sverdlovsk
Perm
Kazan
Nizhni Novgorod
Moscow
Tula
Kaluga
Smolensk
Orel
Kursk
Voronezh
Saratov
Tambov
Penza
Simbirsk
Samara
Astrakhan
Orenburg
Ufa
Kharkov
Poltava
Kiev
Chernigov
Bryansk
Pskov
Novgorod
Petersburg
Helsingfors
Reval
Riga
Mitau
Kovno
Wilna
Minsk
Mogilev
Vitebsk
Pinsk
Brest
Grodno
Warsaw
Lublin
Kielce
Lemberg
Cracow
Posen
Berlin
Stettin
Danzig
Königsberg
Memel
Tilsit
Copenhagen
Christiania
Stockholm
Upsala
Gefle
Abo
Tornea
Kola
Archangel
Vologda
Kostroma
Jaroslaw
Vladimir
Nizhni Novgorod
Tambov
Saratov
Astrakhan
Rostov
Taganrog
Yekaterinodar
Stavropol
Kutais
Tiflis
Kars
Erivan
Tabriz
Trebizond
Sebastopol
Odessa
Nikolaiev
Ekaterinoslav
Kharkov
Kiev
Poltava
Chernigov
Bryansk
Kursk
Voronezh
Tula
Kaluga
Smolensk
Orel
Moscow
Vladimir
Jaroslaw
Kostroma
Vologda
Petchora
Perm
Ekaterinburg
Tobolsk
Sverdlovsk
Kazan
Simbirsk
Samara
Ufa
Orenburg
Astrakhan
Constantinople
Varna
Sofia
Philippopolis
Adrianople
Salonica
Smyrna
Konia
Crete
Cyprus
Rhodes
Malta
Corfu
Athens
Patras
Malaga
Gibraltar
Tangier
Algiers
Tunis
Tripoli
Cairo
Alexandria
Port Said
Suez
Jerusalem
Damascus
Beirut
Aleppo
Mosul
Baghdad
Basra
Tiflis
Kutais
Kars
Erivan
Tabriz
Teheran
Astrakhan
Orenburg
Ufa
Perm
Ekaterinburg
Tobolsk
Sverdlovsk
Kazan
Nizhni Novgorod
Moscow
Tula
Kaluga
Smolensk
Orel
Kursk
Voronezh
Saratov
Tambov
Penza
Simbirsk
Samara
Astrakhan
Rostov
Taganrog
Yekaterinodar
Stavropol
Kutais
Tiflis
Kars
Erivan
Tabriz
Teheran
Trebizond
Sebastopol
Odessa
Nikolaiev
Ekaterinoslav
Kharkov
Kiev
Poltava
Chernigov
Bryansk
Kursk
Voronezh
Tula
Kaluga
Smolensk
Orel
Moscow
Vladimir
Jaroslaw
Kostroma
Vologda
Petchora

European Unity

OLIVE WYON

IS European unity possible? And if it is, how is it to be achieved? This is a great question. More and more it claims the attention of students, politicians, thinkers and idealists. In the words of a modern French writer, Henri Massis: "We are hungering for an authentic unity." To some extent a certain "European consciousness" already exists, and it is increasing from year to year. It would be easy, however, to exaggerate the significance of this fact; the only corrective is to look steadily and calmly at the problems which cause disunion.

A great part of Europe is a vast open plain. In the whole continent there is only one mountain range which has served as a permanent frontier in modern history—the Pyrenees. This lack of natural physical boundaries, which seems to make unity imperative, is one great source of the present sense of insecurity and fear. This difficulty has been intensified by the changes in the map since 1918. Before the War Europe contained over twenty sovereign states; there are now more than thirty. At present there are ten thousand miles of frontier, of which six thousand miles have been changed since the War.

Modern Europe contains a bewildering variety of racial groups. To some of these groups the emergence of new states has brought freedom and the realization of political ideals; to others it has brought nothing but friction, annoyance, misery and suffering. The prolonged dispute between Hungary and Rumania, for instance, is due to the forcible severance of Transylvania from Hungary. German South Tyrol is another instance of the same kind of tension and distress; by the Treaty of Versailles nearly a quarter of a million Austrian peasants have been handed over to Italy.* At first it looked as though Italy would gradually

* Cf. *English and American Voices about the German South Tyrol.* By S. M. Bouton, R. Dell and C. H. Herford. C. J. Bernard & Co., N.Y.

win the sympathy of the inhabitants, but since the Fascists assumed control the problem has become a burning question. Italian alone is to be taught in the schools, German teachers are being replaced by Italians who cannot speak German, German private schools are being closed, and private teaching in German is being made as difficult as possible. Where the German schools have not yet been shut they are subject to supervision of the kind that can threaten a kindergarten teacher with prison "if she again dares to conduct prayers in German!" This repressive policy bears hardly upon the people in every part of their daily life, while for individuals it often means nothing less than tragedy. It is not difficult to see why the "Minority Problem" breeds fear, race hatred, and the spirit of revenge.

The question of European unity is complicated still further by inequality of political development. A line drawn from Danzig to Trieste would show the cleavage between Western and Eastern Europe.

"To the west we have settled governments, the machinery of an established civilization and racial blocks which have developed a unifying and unified national consciousness. These peoples have been slowly moulded from the centuries of the Roman Peace in a stable and formative framework; they have created and absorbed a vernacular literature which is perhaps their most potent instrument for distilling the spiritual from the material phenomena of life; they have legal systems, the first sanction of which is the respect for law; and if transfers of territory or population are imposed they have well-oiled machinery for completing the necessary arrangements; a highly developed economic life ensures the exchange of wealth and enables the government to communicate orders and provide for their execution. East of the line it is very different. The racial groups are intertwined, fluctuating, and difficult to differentiate; the actual geographical area is far larger, nor has it been adequately mastered by man; rivers, forests, marshes, grasslands, are very imperfectly controlled by railways, telegraphs, canals or roads; the governments are weak, and because they are weak, arbitrary and brutal; the machinery of administration is clogged by the lack of trained administrators of every grade, by the distances to be covered, and by the illiteracy of the population; the binding power of a unified vernacular literature or of a legal system is absent because the appeal to literature and

law is to developed minds, and requires in addition a widespread organization of higher education."*

South-eastern Europe has not yet recovered from the five hundred years of Turkish rule. It is less than a century since the Balkan countries regained their freedom. Something of what this means in the everyday life of the people was brought home to the writer by the remark of an old peasant woman in a Bulgarian village last summer. She was talking about the Turkish days: "We were nothing but slaves then . . ." she said, "whatever they said we had to do or we were beaten." At a little monastery in the hills above Sofia there is an ancient church with frescoes; most of the faces have been battered in and the walls are riddled with bullet holes; these are traces of the Turkish attitude towards the religion of the country. The peasant woman who showed us round remarked with a sigh: "God is very patient with people who do things like that to Him!" Her tone implied, that, in her opinion, He went rather too far.

The most baffling element, however, in the whole of Europe is Soviet Russia. The nearer one comes to the Russian frontier the more clearly does one feel the sense of dread and foreboding which broods over the neighbouring lands. Were Russia removed from the map the problems that gather round Poland, Lithuania and Rumania would become comparatively easy to solve. Russia is the "incalculable factor." She is *in* Europe yet not *of* it. This vast state covers an area of some seven million square miles, or one-seventh of the total land surface of the globe; she numbers among her inhabitants no fewer than sixty distinct peoples who are at every stage of civilization from the highly educated "Westerner" down to the nomad tribesman in the Siberian swamps. Does she belong to Europe or to Asia? There is a school of thought that considers her as an "Asiatic menace," while others think that Lenin only carried forward the work of Peter the Great, thus effecting

* *Historical Atlas of Modern Europe.* C. G. Robertson and J. G. Bartholomew, p. 29.

a compromise between "Westerners" and "Slavophils" by seeking to draw Europe and Russia into closer contact through the combined forces of Labour. At present no one can predict the future.

It is scarcely surprising that European prestige should have faded in the East, or that German philosophers should write about the "Decline of the West"; for, as a French thinker puts it: "European anarchy is due to the absence of a preponderant system that unites men's minds in a single communion of ideas."

Yet there is already in Europe an international community which should by its very existence "unite men's minds in a single communion of ideas"; in the midst of this welter of political, social and racial problems and antagonisms stands the Christian Church. Yet here again there is little or no visible unity. Northern and North-western Europe is mainly Protestant, the South and South-west is Roman Catholic; Eastern and South-eastern Europe is Orthodox. Within these three great branches of the One Church are countless subdivisions. The Christian Church in Europe cannot speak with one voice on any great international question. Yet here, too, there are great searchings of heart and a deep "hunger for an authentic unity."

Apart from the various reasons, historical and temperamental, which account for the existence to-day of three such widely different forms of Christianity, there are certain elements in the present European situation which underlie religious disunion, and react badly upon the general life of the Continent. They are elements common to all; no one country is wholly free from them.

In the forefront of these evils many thoughtful people would place Erastianism. In nearly every instance the close connection between Church and State, which, in many countries, existed until the close of the War, lowered the spiritual level of the national Church instead of raising the life of the State. This evil has been accentuated by the lack of a Christian ideal of nationality. Very often the Church—whether Roman, Orthodox or Protestant—

became so partisan, so nationalistic, that the very terms of race and Church became interchangeable. In some lands to-day to confess oneself a "Christian" simply means that one is not a Jew. Where this has happened it means that racial and political antagonisms have cut through and destroyed all sense of unity with Christian people in other churches and in other lands. One has only to travel through Hungary and Rumania at the present time to see this statement illustrated at every turn, though there are rare and generous souls in every church who refuse to be dominated by it, even under great provocation.

Further, the existence of a National Church whose ministers are financially dependent upon the State, has often lowered the standard of the ministry or the priesthood; men have not entered the Church from a sense of vocation; they have studied theology as a preparation for a profession. Kierkegaard, the great Danish thinker, lashed the Lutheran Church of his day with terrible directness for this "desecration." His words still burn, for they are not out of date when we remember that in some countries it is still possible to be a Professor of Theology and to hold high office in the Church without any belief in the existence of God.

One tragic result of this alliance between Church and State has been the great gulf between the Church and Labour. Churches which were so closely identified with the State could not be expected to understand or to sympathize with the needs of the masses of the people. In spite of the serious efforts at mutual understanding made by men like Fallot, Kingsley, Maurice, Wichern and Bodelschwingh, the Socialists continued to accuse the Church "of being a class institution in the service of the capitalists and ruling groups." At the present time it is stated that "in large cities more than seventy-five per cent. of the working classes have given up all connection with the Church, which they consider one of the main obstacles to social progress."*

In this at least Europe is one: in suffering and in fear.

* Protestant Europe. Keller and Stewart, p. 125.

"The whole revolutionary cataclysm has terrified the world. It has looked into the Abyss, and is frightened to death." This explains the tendency to reaction which shows itself in Roman Catholic countries in a revival of Catholicism, in a wistful looking back to the Middle Ages; in Protestant lands it takes shape as a return to the principles of the Reformation and to a renewed emphasis upon the theology of the seventeenth century. In a world where everything has become insecure to many souls the only refuge seems to lie in a return to the supposed stability of the past.

But in the last resort the root cause of Europe's need is spiritual; in this she is one indeed. There is no country in Europe of which this is not true. Secularity and practical materialism are the obvious and visible enemies of European unity. But that is not all. Within the churches paralysing forces have been at work, weakening them in face of the unbelief without. The real danger here lies not in the sphere of opinions but in the sphere of life. Here are a few comments from many parts of Europe: "Our chief need is the lack of a deep spiritual life showing itself in action" (France). "In our country many of the priests do not know what prayer means" (Rumania). "The peasants in this land do not know Christ" (Bulgaria). "I dare not teach the peasants about St. Francis, for they scarcely know anything about Jesus Christ" (Italy). And finally from Great Britain: "The root of the trouble lies in the defective sense and idea of God. It affects us all so much that we do not notice it, because we think we are as good as our neighbours. The main thing needed is the recovery and increase of simple faith in the living God."

These causes of weakness and disunion are obvious; they cannot be overlooked in any picture of the present religious situation in Europe; but when one considers the various countries in detail many signs of hope and vitality emerge. A Belgian Catholic says: "We feel a kind of thirst to begin everything over again, a longing to go back to the Early Church"; and the same writer describes their Catholic Youth Movement as full of desire "for a

living faith which shall be its supreme reason for action." France is distinctly less anti-clerical, and there has been a revival of Catholicism. M. D'Aubigné's comment on this fact is significant: "It is not at our (*i.e.*, Protestant) expense; it has been at the expense of materialism, and we Protestants are glad of it." French Protestantism is also experiencing an access of spiritual vitality. In Spain there is growing interest in the Bible, two fresh editions of the New Testament having been issued recently by Spanish priests. Holland speaks of steady growth in religious interest. Sweden has a fine new "Young Church" Movement; in the Baltic States there is a great deal of religious life, and unity between churches and races is becoming real and actual. In Latvia, for instance, Letts and Germans worship together in the same church, and the Orthodox Church is willing to co-operate with the Lutheran. In Eastern Galicia a steady spiritual movement is going on which has not yet crystallized into ecclesiastical form. Some think that when it takes definite shape it will be the first appearance in history of distinctively Slav Protestantism. In this region peasants will travel ten, twenty and even thirty miles in order "to hear the Word."

The Balkan countries seem to be on the verge of a deep and quiet religious forward movement. Bulgaria, with its virile, individualistic people, is seething with restlessness and desire; some of this movement is dangerous, but much of it is hopeful, and there is a growing longing for a living faith. The Orthodox Church is encouraging the study of the Bible, and it has inaugurated a Bible Sunday in order to bring the subject before the people. Preaching is beginning to be regarded as part of a priest's duty. Serbia, Rumania and Greece can point to actual spontaneous spiritual movements. In all these lands there is a distinct effort to raise the level of the priesthood. So far as one can tell from news which filters through, Russia is full of intense religious life. This statement is borne out by Protestant and Orthodox Christians alike. Some believe that the flame of the Faith burns more brightly in Russia than in any other European country at the present time.

Throughout Europe various international movements of a religious character are overleaping national barriers and bringing estranged peoples together. Many of these movements are quite small, but where they help to form real understanding and lead to true friendship, they are quite as valuable and powerful as many of the larger movements which chiefly affect the leaders in different lands. International Conferences like those of Stockholm and Lausanne have undoubtedly done much to produce a better spirit. One of the most encouraging signs of the value of this work for unity is the alarm it causes to the Roman Curia; many people will rejoice to be called "Pan-Christians," taking the name as an earnest of the day when their dreams will come true. Behind these various movements a mass of experience is gradually accumulating, which, however inarticulate as yet, does contain those elements of a "European consciousness" which may eventually lead to that "authentic unity" for which we long.

The widespread sense of spiritual need doubtless explains why the theological movement associated with the name of Karl Barth is meeting with such a far-reaching response. The movement began in Switzerland, with the publication of Barth's *Römerbrief* in August, 1918. Since then Barth has been teaching in the German universities of Göttingen and Münster. His influence extends far beyond Germany. Pastors and professors are being affected by his thought in Yugoslavia, Hungary, Czecho-Slovakia, Poland, Estonia, Finland, Scandinavia, Austria, and, through Holland, it is reaching missionary circles in Java. Theological circles in America and in Great Britain are also becoming interested in the movement. Dr. Adolf Keller says that "no theological movement of modern Protestantism has ever raised so much interest in Roman Catholic circles, where it is sometimes considered as being the most hopeful movement since the Reformation."*

Barth is a Calvinist in his emphasis upon the Transcendence of God, and the Glory of God. He has been deeply influenced by Kierkegaard, "that deep, solitary Dane,"

* Congregational Quarterly, January, 1928, p. 56.

who, in the words of Baron von Hügel, "pushed the doctrine of the qualitative absolute difference between God and all that we ourselves can think, feel, will, or be, to lengths beyond even the transcendental element in the great Spaniard's formal teaching."*

Barth is the prophet of "objectivity"; to a generation nourished upon "subjective" theories his violent protest seems bewildering. But to many younger people whose faith has been severely shaken his teaching seems to hold out the certainty for which they long. When, however, he emphasizes the Transcendence of God to such an extent that there seems no place left in the universe for man, it is no wonder that critics complain of his "pessimism," and that perplexed souls, greatly attracted, do not know what to think.

To many awakened and hungering souls, however, acutely conscious of that void which God alone can fill, Barth's message comes with the force of vital prophecy. Desiring greatly to come into living and personal touch with God Himself, they feel: here is a man who stands before God and brings us a living message from Him.

In spite of the many intellectual difficulties it raises, the Barth movement has its place in the European thought of the present day. It forms part of the growing and evident reaction against that "subjective religion of immanence" taught by Schleiermacher, and revived by Auguste Sabatier, which characterizes so much of Continental Protestantism. But the protest is not confined to Lutheran and Reformed circles. It is being voiced also among Roman Catholics in France. Jacques Maritain, one of the younger French writers, and a leader of the Neothomists, protests with great force against all preoccupation with "personal salvation"; against that exaggerated emphasis upon the "development of personality" which he believes is the bane of modern psychology. In his opinion the only people who have "achieved personality" are the saints, and they found it without seeking it because they were seeking God alone.

* The Mystical Element in Religion. Vol II, p. 345.

Closely bound up with this longing for "objectivity" is the widespread desire for a deeper reality in church-fellowship, and a deeper sense of the meaning of the Church as the "Body of Christ." All over Europe this spirit is finding expression in movements towards mutual love and understanding; in the words of Friedrich Heiler: "The most intense desire for unity, the longing for 'one holy Catholic and Apostolic Church' to-day fills all the Christian Confessions, from the most powerful institution in Christendom . . . down to the so-called sectaries."

Another sign of the reaction against "subjectivism" is the increased interest in the whole subject of worship, and especially public worship. Instance after instance could be given of this renewed interest in Roman, Orthodox and Evangelical circles. Behind it there lies, without doubt, a real quickening of the spirit of prayer in individual lives.

In desire and in longing the Church in Europe is ready for change. But the way out of her present distress does not lie in any return to the past; it leads rather through present perplexity and doubt forward into the living and present purpose of the Living God. The plight of Europe is grave, for without true unity she cannot fulfil her mission in the world; but there is One, and One alone who can speak to her condition, even Jesus Christ our Lord.

Yugo-Slavia:
A Land of Opportunity

MONTAGU WALDEGRAVE

IN these days of wide-spread movements of the Spirit in different parts of the world, our eyes are turned more especially towards the great countries of the East, and we cannot but be deeply stirred by all we see. I wonder if it is as generally realized that, almost at our doors, in South-Eastern Europe, there are indications of similar movements, the extent and possibilities of which no one can attempt to forecast. I am thinking in particular of the

amazing opportunity with which the Christian forces are faced in Serbia to-day.

Three years ago, when Dr. Mott was visiting Belgrade, he said : " There is no country in the world which offers greater opportunities for winning young men and boys for Jesus Christ than Yugo-Slavia."

Writing to Sir Arthur Yapp last June, the Bishop of Gibraltar (now Bishop of Guildford), said : " Speaking with the utmost seriousness, I think that there is no work in the Christian world going on at the present moment of more critical importance than the work in Serbia and Belgrade. There you have what hardly exists elsewhere : (*a*) a really open door and welcoming hands stretched out to us ; (*b*) a strategic point of immense importance to Christendom and Christianity."

It is not necessary to emphasize the strategic importance of Yugo-Slavia to which the Bishop referred. My readers will remember that it was in this country—Serbia—that the spark was kindled which produced the great world-conflagration of 1914. The Balkans have been truly described as " the powder-magazine of Europe." It is here in Serbia, in this storm-tossed part of Europe, that there are indications of a far-reaching movement of the Spirit—a movement fraught with wonderful possibilities.

During the last eight years I have had the privilege of making repeated visits to Serbia in connection with the work of the English Y.M.C.A.

Christ, His love and power to meet human need, is the Message that will always bring together, at a few hours' notice, in any Serbian town or village, hundreds of eager, hungry listeners of all classes. The fields are indeed " white unto harvest."

Mr. Oliver McCowan, the British representative on the World's Committee of the Y.M.C.A. in Geneva, on his return from a recent visit to Belgrade, wrote as follows :—

" Every visit to Serbia deepens the sense both of our opportunity and our responsibility. It is a challenge to faith, vision, imagination and devotion—God grant we may not fail and let this people down ! What other country

in which we are working has such potencies for war and turmoil for Europe as the cockpit of the Balkans? What other country is at the same time so needy and open?

"Where can we find a country," Mr. McCowan continues, "with every one of its universities welcoming our work, with scores of high schools, and normal and technical institutions, with their doors wide open? I know of no other country where the Government is so favourable or the Church so sympathetic. I know of no people who are so eager, so hungry, or so receptive, and I say to myself, 'God help us, that we may not fail through lack of faith, or courage, or hard work.'"

The Serbian Y.M.C.A. has had visits from two or three well-known English speakers, including a prominent Anglican clergyman, who found that the students whom he addressed were ready for the message of Christianity as something dynamic and relevant to life. All these speakers were impressed by the deep and wide-spread spiritual hunger which they found everywhere. It is no exaggeration to say, that in any town in Serbia, you can pack a large hall to the doors by announcing an address on Jesus Christ.

I will quote just one more writer, Mr. Shoran Singha, an Indian Christian, who is on the Y.M.C.A. headquarters staff in London, and has just returned from his second visit to Serbia. On both occasions he had some extraordinarily interesting experiences. Before returning home, he wrote: "A public meeting this afternoon; an overcrowded house with all the chairs occupied, people standing, and the adjoining rooms thrown open. I spoke on 'Christ and the Individual,' laying stress on the Friendship of Christ and His offer to us of a new life, new chances, a new outlook, a new hope. I gave them instances from India of lives changed through the power of Christ, and showed how that power was available now for us."

"The lecture at the Y.M.C.A.," Mr. Singha went on, "drew a packed house. I spoke on 'Christ and Buddha,' and we did not know how to fit the people in. One could see the interest in people's faces as I tried to show the similarity between the two religions, and then gave the

contrast, ending up with Christ's offer of a new life to us now, and His challenge to us to associate ourselves with the sufferings of humanity, and to try to uplift our surroundings."

Almost every day during his visit, Mr. Singha addressed groups of university students, as well as boys and girls from the High Schools.

There is very much more that could be told of this great opportunity. I know how deeply the workers in Serbia will appreciate the prayers of friends at home, that the necessary help in workers and funds may be forthcoming to carry on and extend the important work to which they have set their hands.

The Religious and Ecclesiastical Situation in the Republic of Czecho-Slovakia

F. ŽILKA

FOR many years the problem of the connection between Church and State has been a burning question, and at the present time it has again come to the fore as a great problem, affecting the whole life of the nation; it is indeed a fundamental problem of more than local or national importance, since it has a definite part to play in international affairs. In order, however, to understand both this question and other features peculiar to the present situation, we must look back over the past nine years to the period which immediately succeeded the War. We shall see that the new republic—really an old state formerly incorporated with the state of Austria and renewed since the War—has both initiated various new elements, and has also taken over a good deal from its past inheritance.

In pre-war Austria the Roman Catholic Church was not merely the dominant Church from the point of view of numbers; in every direction she practically dominated the life of the country. In the whole Empire she had an influence over ninety-five per cent. of the population—due in part to the support of the Imperial House, and also to her wealth, together with the servility of the bureaucracy,

the support of a powerful nobility, the existence of a strong Catholic Party in Parliament and the power of tradition; indirectly also she influenced the educational system, although since 1868 the elementary schools had been under state control.

Protestantism in pre-war Austria was a small and uninfluential minority; Protestants did not even possess equal rights before the law until the year 1861. In Hungary its position was somewhat stronger (with a percentage of twenty-five per cent.), but in Austria itself scarcely more than two per cent. of the population was to be found in its ranks.

At the beginning of the twentieth century a strong movement arose among the German-speaking Bohemians, with the motto: *Los von Rom* (Away from Rome); this movement was not exclusively a religious one, for it was strongly imbued with political and nationalistic ideals. From the close of the nineteenth century the Czechs also were to a large extent consciously and decidedly hostile to the Roman Church, although outwardly they remained Catholic. The motives and the driving force of these movements sprang naturally out of the past history of the people on the one hand, and out of their actual situation and aspirations on the other.

From the historical point of view the Czechs (who at the beginning of the seventeenth century had been ninety per cent. Protestant) could never forget that they had been cruelly forced back into the Roman Catholic Church, forcibly robbed of their political independence by being absorbed into the state of Austria, gradually denationalized by the Hapsburgs, and slowly Germanized. This loss of political liberty was always associated in their minds not only with the House of Hapsburg, but with the Roman Catholic Church. The Hapsburg Dynasty and the Austrian monarchy were persuaded that it was their historic mission to be the sword and shield of the Roman Catholic Church.

In consequence, therefore, all political efforts for freedom always went hand in hand, more or less consciously, with a certain anti-clerical tendency. In some circles this

tendency was decidedly anti-religious, particularly among the working-classes, who had embraced the doctrines of social democracy and anarchism. Among the bourgeoisie this tendency might rather be described as "liberal." Certainly there were also among the Czechs staunch and convinced Catholics, some of whom were organized in a strong Catholic political party with a "Christian-social" colouring. A large number of the people, however, were alienated from the Church. It was only through Government pressure and the influence of the ruling classes, together with the enormous power of the Roman Catholic Church, that these anti-clerical tendencies were kept within bounds.

One of the most outstanding representatives of this side of popular feeling was the present, and first, President of the Republic, Professor Dr. Thomas Garrigue Masaryk. As a member of Parliament in Vienna he fought against clericalism, against the clerical aristocracy, and against every attempt to renew the confessional schools and in this way to subject the education of the people to clerical control. He never tired of impressing upon the public conscience that clericalism was the deadly enemy of freedom, progress, and even of religion. Himself a convinced Theist and a deeply religious man, he never ceased to make plain the harm done by religion of the clerical type, and to summon men to resist its attempts at seizing supreme power.

The attitude of the Catholic political party, and to some extent of the Church itself, during the War, strengthened the popular conviction that Catholicism was not identified with national ideals; the Church stood firmly for the House of Hapsburg and for the monarchy, even when it became ever clearer that the independence of the people and the re-establishment of the old Czech state would only be possible upon the ruins of Austria.

These things have to be understood before it is possible to comprehend the mentality of the people immediately after the War. For all the after-war developments and currents of thought spring logically out of these facts.

From time to time history throws up certain symbols

which reveal the character and the inward spirit of a period. I would like to begin with such a symbol.

A few days after the bloodless revolution of the 28th of October, 1918, when the independence of the Czecho-Slovak Republic was proclaimed, on the Remembrance Day of the fateful Battle of the White Mountain on the eighth of November, 1620, in which the independence of the old Czech state and its earlier religious liberty were lost, the Pillar of the Blessed Virgin on the *Altstädter Ring* in Prague was thrown down. This pillar was a symbol of the victory of the Counter-Reformation and of the Hapsburg Dynasty and the monarchy. Its fall, therefore, was also a symbol. The fiat went forth: "We must settle with Vienna and with Rome." Even then the National Assembly of the Revolution did not think of abrogating the old laws of Austria, nor of bringing about separation between Church and State—this was the reverse side of the revolutionary symbol. In the heat of enthusiasm a new ordering of ecclesiastical affairs was taken for granted as necessary, but people forgot that in order to do this a legal foundation was essential. At that time there was a good deal of talk about a National Church, according to the ideals of the nationalist leaders of the revolutionary year 1848, a church which would be faithful to the principles of the Reformation in Bohemia, and which would unite the whole people in a church freed from the domination of Rome. Men even spoke of excluding the Catholic Theological Faculties from the universities, and the idea was mooted of restoring estates which had been taken away from their owners and given to other nobles at the time of the Counter-Reformation. But in all this we under-estimated the power of the Roman Catholic Church.

Certainly during the early years after the Revolution the Catholic Church suffered enormous losses. In round numbers one may say that during the three or four years after 1918, out of six million Czech Catholics two million left the Church of Rome.*

* The three million Slovaks, who are closely related to the Czech people, but who had developed otherwise under Hungarian rule, were not touched by this movement.

This new *Los von Rom* movement divided into three currents. Two could have been predicted, the third was astonishing and new. The first group joined the Protestant Churches, the second formed a strong group of people "without religious confession" (composed chiefly of working-class and professional people, teachers and professors), the third formed a new Czecho-Slovak National Church.

First a word about the Protestant Movement.

From the Catholic and Nationalistic point of view the Protestant community was often described as a "foreign body" in the population. Both Lutheranism and Calvinism were suspected by their enemies as the advance guard of German imperialism. But the consciousness of a close and organic connection with the Bohemian Reformation of the fifteenth century was alive within the hearts of the people. The foreign Confessions—those of Augsburg and of Helvetia—had been forced upon the remnant of the Bohemian Hussites by the Edict of Toleration of Kaiser Joseph II. in the year 1781, with this advantage, however, that through this action the Hussites were drawn into fellowship with the rest of Protestantism throughout the world.

There were two larger Evangelical Churches in Bohemia: the Reformed and the Lutheran. On the 19th of December, 1918, both these bodies united into one church, in a spirit of great joy and enthusiasm, under the name of "The Evangelical Church of the Bohemian Brethren." Unfortunately, it was impossible to draw in the smaller churches at the same time, the Moravians, the Congregationalists, and the Baptists, who had been carrying on Missions in Bohemia for some fifty years. They remained where they were, and a new church entered the field, the Methodist Episcopal—a further proof of the open receptive spirit of the people at that time.

It was now quite natural that some of those who had become alienated from the Roman Catholic Church should find their way into Protestantism. A varied movement arose with many branches. New congregations were formed

in places where the very name of Protestantism had been unknown. As there was a great dearth of ordained men, owing to the circumstances of the War, laymen helped to supply the need in a very generous way. Among the Czechs the number of Protestants rose from about 160,000 to something like 260,000 souls. This fact is very significant. That these numbers were not still larger can only be explained by the lack of workers and means to meet the opportunity. The Evangelical Church was cautious and reserved, for she realized that it was not sufficient to win new members through transfer from one church to the other, but that her chief task was to educate the new brothers and sisters to be true Protestants. When one remembers under what financial difficulties meeting-houses had to be procured, the willing generosity of the people was wonderful. At the present time, after this short period of years, the new congregations are among the most live and hopeful in the Church; this is all the more noteworthy since in some quarters a certain indifference has crept in, as the accompaniment of that general slackening in religious interest, which is to be observed elsewhere as an after-war symptom, the result of that secularization of society which has been caused by the War in so many lands throughout the world.

The other set of people formed the group of those "belonging to no religious confession." Far more than half a million people expressed their alienation from, and their hatred for, the Roman Catholic Church, their indifference, and to some extent also their hostility to religion altogether, by leaving the Roman Catholic Church and seeking union with no other religious body. This group is composed of very varied elements: there are within it declared atheists, philosophical Positivists and Monists, and practical or theoretical materialists; pantheistic and religious free-thinkers also belong to it, to whom none of the existing churches are completely acceptable. By leaving the Catholic Church they desired to educate their children free from the influence of Romanism, and the children are being brought up on an ethical system wholly divorced from religion.

The most interesting development, however, is the formation of a new church to which some 600,000 souls gave in their adherence at the beginning, and which now embraces almost a million members. A great deal has been said about the aims and ideals of this movement, and differing judgments have been given. Naturally, the Roman Catholic Church will not admit that there can be any religious motives behind it at all, claiming that the priests who have left the Mother Church have done so out of desire to give up the practice of celibacy, suggesting also that some of the leaders were actuated by personal ambition, while the laity joined the movement for political and nationalistic reasons.

It cannot be denied that nationalistic, political and various libertarian aims did actuate the people to a large extent. This, however, is easily explained since the Roman Church itself is more than a religious body; it is also a worldly political power with strongly marked conservative —if not reactionary—tendencies, with an undemocratic, aristocratic, monarchical spirit, which in its international and supra-national organization has little understanding of the aspirations of smaller peoples.

At the same time it cannot be denied that the main reason was religious. It was no clear and formulated religious idea, certainly, but rather the expression of a longing for true religion in a purer form. The guidance of the movement lay in the hands of the priests, but in various classes of society there was a large mass of lay opinion behind it.

At first no one even thought of forming a new church. The Modernist priests desired and demanded certain reforms within the Catholic Church, as for instance that the lesser clergy should have more share in the election of Bishops; they desired also a wider use of the vernacular in the public worship of the Church, and the strengthening of the lay element in ecclesiastical administration; the renunciation of enforced celibacy was indeed the only demand that touched on dogma.

This reform programme was instantly turned down by Rome, but the movement could not be checked, not merely because some of the priests had gone too far to turn back, but also because masses of the laity would have been terribly disappointed if nothing further had happened.

To go over to Protestantism was not really possible. Protestantism involves far too much self-reliance to be acceptable or possible for masses of people who have grown up in the Roman Church. Thus the formation of a new church became a matter of inner necessity. The new church most nearly resembles that of the Old Catholics, a body of people who also wished to remain Catholic, who desired to build upon the foundation of the ancient undivided Church of the first seven Ecumenical Councils, a church which was interested in modern intellectual development, taking into account the discoveries and currents of thought in science and philosophy, but which could not accept the latest dogma of the Vatican and the absolute authority of Rome.

At first the leading spirits in the new church were influenced by the desire to join the Eastern Orthodox Church. If Russia and the Orthodox Church in Russia had not been in such a state of confusion, it seems probable that the new church would have joined her, and would have received episcopal consecration from her. As, however, this was impossible, overtures were made to the Orthodox Church in Serbia. The mentality and the religious expression of the Czech people is, however, very different from that of the Serbian Church. In addition, the dogmatic claims made by the Serbian Church, with which was coupled the right of episcopal consecration, were not acceptable to the "liberal" Czech priests. They then turned towards the Anglican Church, but negotiations broke down for the same reason. So at last the new church resolved to give up the idea of Apostolic Succession, and to consecrate their Bishops themselves in quite an unsacerdotal manner, by means of priests and lay people from their own ranks in the name of their own church. At the head of their church there is a Patriarch, and there are four Bishops;

the organization and general conception of the church, however, is democratic, with a very large lay element and an absence of the sacerdotal element. The celibacy of the clergy has been given up; the vernacular is the only language used in the public services of the church. The form of public worship is very like the Roman Mass, but it contains certain new elements.

Its greatest difficulties are in the realm of theology. It is obvious that a new church can hardly begin with a clear-cut, dogmatic system; one has only to remember the difficult struggles of the churches of the Reformation. The doctrinal tendencies of the new Church are varied, and to some extent they are in opposition to each other. There are those who hold radical views and who wish to be bound by no formal creed or statement, emphasizing rather the ethical side of religion. On the other hand, there are also many whose views are quite conservative. Her enemies, and to some extent her friends also, have even reproached this church with leaving out the essential elements of Christianity; the whole movement, however, is still in a transitional stage. By her official participation in the *Congress of Free Christians and other Religious Liberals*, which took place in September, 1927, at Prague, the Church as a whole has taken her stand on the side of Liberal Protestantism, which is closely connected with "advanced" Biblical Criticism. In her leading ideas she lays great stress upon the duty of the Church in modern life to take up a clear position in relation to developments in the world of science, and she places absolute freedom in the foreground. At the Congress she spoke out very strongly on the need for Christian principles and a Christian basis. It seems fairly sure that in general this Church will remain in the Free Christian position.

So far as organization, stabilization and further development is concerned, the new Church has been recognized by the State, is making progress in Slovakia, and is winning its way among the Czechs and Slovaks in America; it is also trying to form a Theological Faculty of its own.*

* At present its students attend the Hussite Faculty at Prague.

It is, of course, quite clear that the Roman Church will not look on inactively at this violent change of front, but that she is engaged in an energetic counter-movement. The lost positions can certainly never be regained. Of course there are certain isolated individuals who left the Roman Church during the first excitement of the movement, and who have since returned to that Church, either because they live in places where the Czecho-Slovak Church cannot reach them with its pastoral care, or because they are not satisfied with atheism. But there are still many more who leave the Roman Church than there are those who return to her. For there are thousands and thousands of people who remain in the Roman Church without inner conviction, because they are too indolent or too conservative to take any step in another direction without some external stimulus.

There are certainly many who are now stronger and more convinced Catholics than they were before. The political Catholic Party is strong, and has recently even become aggressive. It is striving to restore the denominational (Church) schools, and is trying to rouse the desire for this among the ranks of Catholic parents, but, in spite of the present Government's conservative tendency, every attempt in this direction will meet with invincible resistance ; the system of the public inter-confessional elementary school will not be disturbed.

The second point in which the Catholic offensive is at work is the regulating of the relationship between Church and State, and here I return organically to my starting point. The programme of separation is no longer actually politically possible, but the other alternative demanded by the Catholic Party of a Concordat with the Curia is also quite impossible. On the occasion of the National celebration of the Day of Remembrance for John Huss in 1925 the Curia made an attempt to bring pressure to bear upon the Government by breaking off diplomatic relations. But the Government said plainly that it would allow no interference in home affairs. It is this firm attitude which has brought about the present *Modus vivendi* which

regulates the relationship between Church and State. This agreement is of the highest international importance when we remember the concordats which have been made with Poland, Bavaria, and Latvia, through which the Curia has made far greater demands, and attained more power. Among other articles the *Modus vivendi* lays down definite frontiers for the Roman Catholic dioceses in Slovakia which agree with the political frontiers along the Hungarian border, which means that the State is definitely consolidated.

The first decade after the War in the Czecho-Slovak Republic has been a time of important events, and full of change. The new life has grown organically out of the old. The religious question which the present President of the Republic proclaimed many years ago as a moral problem for the nation demanding a wise solution is not yet solved, but it has made distinct and definite progress.

Evangelizing the Coming Generation

ONE of the finest examples of Sunday School work is to be found in Korea. Dr. Wilson, who not only does Medical Mission work there and splendid work among lepers, takes a special pride in the multiplication of Sunday Schools in and around the city of Kwangju.

Less than twenty-five years ago there was not a Christian in that neighbourhood. Now there are nearly fifty Sunday Schools, three hundred trained teachers and over three thousand pupils; this represents a large proportion of the child population of the district.

Dr. Wilson, writing recently to WORLD DOMINION, says: "I have come to the conclusion that the best way to reach the people is to begin with the children. One country Church started twelve Sunday Schools, and from these other churches will grow."

The Editor saw with his own eyes this magnificent Sunday School work. On the Sunday when he visited several of the schools he found that one of the secrets of their success was to be found in the zeal of the scholars themselves. Children who brought ten new pupils in a year received a red cross button; those who brought in a hundred pupils got a certificate. One of the Schools he visited had awarded two such certificates.

The Sunday School and World Evangelization

ARTHUR BLACK

THE Tenth World Sunday School Convention will be held this year at Los Angeles, California, from July 11th to 18th. Some thousands of delegates are expected, four-fifths of whom will probably come from the United States and Canada. Fully fifty countries will be represented. Important reconstruction proposals will be considered, with a view to the easier and more effective working of this international agency, and the place of the Sunday School in World Evangelization will be studied in the light of the discussions and recommendations on Christian education of the Jerusalem World Missionary Conference last Easter.

The occasion affords a timely opportunity for a slight and rapid survey. When Robert Raikes quietly started the modern Sunday School movement in the City of Gloucester nearly one hundred and fifty years ago, who could have predicted that it would spread in this world-wide fashion? Just over a hundred years after this humble beginning the first World's Sunday School Convention took place in London in 1889, when the estimated membership of teachers and scholars in all lands was 19,715,000. In subsequent years it met at St. Louis, and then again in London. Someone had the vision and faith to arrange for Jerusalem to be the scene of the fourth Convention, and twenty-four years ago over 1,000 representatives gathered for the conference near the very spot where the words were first given: "Go, disciple the nations, teaching them. . . ."

In Rome, three years later, following a short memorable meeting in the Colosseum, the World's Sunday School Association was organized, mainly by the co-operation of British and American leaders, without paid officers, each side contributing voluntary service for the promotion of the cause. Later, there was a World gathering at Washington, and another at Zürich in 1913, when the reports of six Regional Commissions were presented, for which

I am indebted for some extracts here given. A notable Convention, delayed by the War, was held at Tokyo, which made an extraordinary impression upon Japanese statesmen and educators.

The Ninth Assembly was at Glasgow in 1924, attended by 2,810 delegates from fifty-four nations. The summary of the statistics there presented, showed that there were then 347,000 Sunday Schools with three and a quarter million teachers and twenty-nine million scholars. About seven-eighths, however, of this vast constituency belong to the English-speaking peoples. The remainder are divided almost equally between the European countries and the Mission Fields. Big as it is, it is not quite one-tenth of the childhood and youth of the world.

The World Association supports a staff of twenty-five organizing and teacher-training secretaries in nineteen countries, and gives financial help to others. In nearly forty countries there are National Sunday School Associations linked up with this international organization. Practically all the Free Church bodies make use of the Sunday School, and the movement therefore becomes a great unifying influence between different peoples, races and denominations. State Churches, while using Sunday Schools to a less degree, tend to restrain their officers and teachers from any whole-hearted participation in united Sunday School work.

National Associations are helping to develop the movement in their respective countries according to Christian national ideals. There is variety of method, but the same common aim—the winning of the world to Jesus Christ through the training of the young.

The rapid multiplication of the seed seems almost miraculous. Thirty years ago in the Philippine Islands the Bible was a closed book. Six thousand Sunday School teachers and eighty thousand scholars are now studying it together. Japan, in 1872, saw the establishment of the first Protestant Church ; to-day there are 180,000 scholars, while Korea, with a much smaller population, has a quarter of a million Sunday School scholars, many of whom are adults.

The work in Bible lands must have its romantic side

for us all; and it is good to know that there is an active Sunday School Association for Palestine and Syria, supported by the North American Committee. Its emblem consists of the design of a Cross and a Crown, with the letters S.S., and in Arabic: "I am the Light of the world." It is refreshing to know that in the land of our Lord, after centuries of Moslem rule, there are Teacher-Training Courses, Ten-Point Standard Schools, Daily Vacation Bible Schools, departmentally graded schools, and a weekly children's picture leaflet.

Egypt also has its Association, two of its principal features being the supply of teachers' textbooks (translated and specially published), and the conduct of schools for the gutter children of Cairo, closely corresponding to the "Ragged Schools" of eighty years ago in our own land.

In spite of great handicaps, like the shortage of leaders and the lack of adequate literature and financial support, marvellous progress has been made. "From the backblock Sunday Schools of New Zealand to the country scholars' department of South Africa, all these schools try to reach the unreached and to teach the untaught, and are an expression of the evangelistic zeal that always accompanies progressive Sunday School work. Teaching the Bible lesson with the view of presenting Jesus as the One from God to redeem from sin, and to secure personal acceptance of Him as Saviour and Lord on the part of the pupil, continues to be the dominating motive of Sunday School workers throughout the world."

One sphere of influence assigned to the British Committee is the Continent of Europe, and thanks to the invaluable services during the past four years of Mr. James Kelly, the Hon. Secretary, very encouraging developments have taken place. In Northern Protestant Europe the Sunday School movement is widespread, and is gaining strength. In these lands little or no direct help from this country is needed.

In such difficult countries as France and Italy help is needed and given. Remarkable progress is being made in Czecho-Slovakia, Hungary, and in some other Central

European lands. German Sunday Schools are beginning to recover after the crushing weight of the War and of post-War strain. Thus the Sunday School, by promoting educational evangelism, is endeavouring to retain Europe's place among the Christianizing forces in the life of the world.

The work on the mission field may be illustrated from India, where a Sunday School Union was founded, which celebrated its Jubilee a year ago. The chief help given to the Indian Union is by the support of the Organizing Secretary (the post is at present vacant), and by grants for literature, and above all, through its Teacher-Training leaders, Mr. and Mrs. Annett, and their Indian colleagues, and more recently through a woman designated for service among teachers of her own sex. Thanks almost entirely to the zeal of the Scottish Sunday Schools, a Teacher-Training College has been established at Coonoor, South India, which is of very direct and real value to Indians responsible for various forms of elementary Christian education.

More than half of the Sunday School constituency of the world is found in the United States. The North American sphere of influence is in Central and South America, and in the Far East, China, Japan, Korea, the Philippines, and in the lands of the Near East. Apart from South Africa, Egypt and Algiers, Africa still awaits organized interdenominational Sunday School work.

The Bible Lessons Committees, British and American, have combined to produce two basic sets of Bible Lesson material for use among scholars of Primary and Junior stages. These are offered for adaptation in each great mission field. They provide lessons which, with others selected locally with a view to particular conditions and needs, will form two sets of lessons each covering three years.

The purpose and plans of the World's Sunday School Association as officially recognized may be thus stated: The Association is interdenominational in character, and, by co-operating with missionary and kindred organizations, seeks to extend the work and to increase the efficiency of

Sunday Schools, especially in those regions of the world most in need of help :—

(1) By focussing the attention of the Christian Church upon the Sunday School as its most valuable asset, and by promoting a deeper interest in the work of Foreign Missions on the part of Sunday Schools in the home field.

(2) By co-operating with missionaries and local and national Sunday School Associations in mission fields, assisting them in their efforts to secure Sunday School literature, calling their attention to improved methods of Sunday School work, especially along lines of organization and teacher-training.

(3) By sending trained Sunday School workers to mission fields to assist in forming national and local Sunday School Unions or Associations, and in every way to arouse a deeper interest in the work of the Sunday School.

What is the function of the Sunday School in non-Christian lands ? Sometimes it seems to have been overlooked in Missionary Councils. For instance, in the admirable report by the Rev. E. W. Smith, of the Le Zoute Conference of 1926, entitled *The Christian Mission in Africa*, a document which is largely concerned with education, there is no mention of the Sunday School. Yet in the Dark Continent there are three-quarters of a million Sunday School teachers and scholars, white and black and coloured—a great potential agency for the Christianization of its peoples.

May we assert that Sunday School work becomes essential as the trend of Governments in almost every country is towards popular education ? In many lands this education is thoroughly secular; in others, the difficulty of combining religious and secular education has led to a reaction in favour of the separation of the two.

The inevitable result of modern secular education in non-Christian lands is that the old religions and superstitions lose their grip upon the growing body of youth, so that the young people stand facing the new day without a religion, excepting perhaps where their education has been conducted in Christian institutions.

Missionaries and their native associates are recognizing

more and more that the Sunday School is one of the lines of speediest and largest advance in the evangelization of the people, notably in reaching the home, in building up Church membership, in the Bible education of Church members, and as an opportunity of training for voluntary service.

As Governments extend their development of primary education, as in Japan and Korea, Bible teaching is necessarily eliminated from Mission Day Schools, thus placing the burden of religious instruction upon the Sunday Schools.

How many of the men and women who are Church members in our land would be there to-day if it had not been for the influence of the Sunday School in their early life? After all, the appeal to the adult is a second best. Children are children the world over, and Missionary Societies do well to consider the extension of work which will influence life at its most impressionable age.

It is hoped that the Jerusalem Conference, in its consideration of the problems of religious education, has not ignored the great part already played, and the still greater part to be taken, by the Sunday School—the largest voluntary, educational and evangelistic agency of the Christian Church, capable of so much more if respected and trusted, if guided and supported, if inspired and challenged by the statesmen of the Kingdom of God.

The further extension of Sunday School membership—and there hardly seems any limit to the possibilities—is dependent upon organization, equipment and consecrated teachers trained in the Churches and Christian Colleges. To secure this end, there should be the closest co-operation between Missionary and Sunday School organizations, both at home and in the mission field.

During the last generation there has been a great development of missionary instruction in our home Sunday Schools. This is due in part to the efforts of the United Council of Missionary Education, with its various excellent publications, and also to the British Lessons Council, with its graded courses, which provide teachers and scholars with topics of living interest, showing the adventures

and fortunes of the Kingdom of God in its recent and present-day world conflict.

"An institution that is in the prayers of millions, and that enlists the support of great-souled men and women, that sounds its victorious advance in every land and in every clime, that sends forth from its increasing ranks its great army of recruits into the Church of God, and that is to-day making the meaning of the Mission of Jesus Christ known throughout the world needs no defence. It only asks support and service for its triumphant advance."

The expenditure on this work is far too small. About £16,000 a year is spent on the American side and £4,000 by Great Britain. I once heard an appeal for a man of wealth, or a group of rich men, to endow with, say, £2,000,000, a Fund for the world-wide expansion of this God-created and God-blessed agency. The challenge has not yet been accepted. Some day it will be seen that there is no better investment for surplus wealth than to lay it up in the hearts and souls of the rising generation in the shape of Christian knowledge and Christian faith.

Another Youth Movement:
The School Bag Gospel League*

THE School Bag Gospel League took shape in New York a little over five years ago. It now has three hundred branches in thirty-eight states, and more than thirty centres in Canada. Its object is to place the Scriptures in the hands of children and young people.

The vitality of the Movement is due to the regrettable fact that millions of the young—and not only in North America—know nothing of the Gospels, and have never read or possessed them. It was apparently by chance that the Rev. Thomas E. Little, the founder of the Movement, stumbled upon this "blind spot" in our Christian service.

The manner in which he did so is not of prime

* From information supplied by Thomas E. Little.

importance; it might have happened in a dozen different ways. It actually came about as the result of a public distribution of Gospels and tracts at the close of a series of outdoor meetings in New York in 1922. The Gospels which fell into the hands of the children were read with that avid pleasure which is experienced by those who for the first time read the inimitable story with fresh eyes and simple hearts. These children told others of their discovery, and they in their turn set out to obtain the little books for themselves.

Here was the clue which Mr. Little followed, and it led him to the discovery that millions of children who were able to read had never seen the Scriptures; nor was this all, but that millions of young people in high schools, public schools and universities did not possess the Book. Many of these young people are studying in educational institutions where the "American Association for the Advancement of Atheism" has formed its centres, to which Junior Societies are attached. These Junior Societies in their youthful ardour often surpass the older Societies in atheistic blasphemies. Their club names are highly suggestive. Los Angeles has its "Devils' Angels"; the University of Rochester its "Damned Souls"; the University of Wisconsin "The Circle of the Godless"; the University of North Dakota "The Legion of the Damned," while a Junior Club in a Philadelphia High School styles itself "God's Black Sheep." A recent article in *World's Work* names fourteen colleges where such Atheistic Clubs have been formed. To stem this black tide at its source, by placing a Gospel in the school bag of every young scholar of the public schools, is the mission upon which Mr. Little and his devoted helpers have embarked.

Those who probe into the young life of any country will discover many ugly things, and find, as did Mr. Little, many blind spots.

The men and women who direct the work of the School Bag Gospel League will probably find that they have undertaken a task which will grow like a rolling snowball and be an inspiration to other lands.

The Work of Non-Professional Missionaries

ROLAND ALLEN

IN a recent article I attempted to show the need for non-professional missionaries, and the danger which has arisen from the fact that missionaries have become a professional order. In the present paper I wish to consider the work of the non-professional missionary and a misconception of it which is common.

I received the other day a letter in which I was told of a certain bank clerk who had been converted, and of the influence which his life had upon his fellows. My informant added: "Of course now he wants 'to do some work for the Lord.' I tell him that he *is* with a vengeance; but the . . . people have got tight hold of him and have persuaded him to 'join up'—alas!" There is an example of the practice which I described in my last paper. Professional missionaries are naturally inclined to draw any man who shows any care for the souls of his fellows into the professional body. In so acting they are violating the doctrine of S. Paul when he urged men to abide in the calling wherein they were called. "Let each man," he said, "wherein he was called, therein abide with God" (1 Cor. vii. 24). It is true that the Apostle was speaking of slavery, but the teaching has a wider application. The leaven should be left in the lump; and my correspondent felt that in this case something was lost when the leaven was taken out of that particular office.

But in the saying of the man who wanted "to do some work for the Lord," and his ignorance of the work which the Lord had given him to do, lies an illustration of the misconception of the work of a non-professional missionary of which I wish to write now. It is expressed even more clearly in another letter which has come into my hands in which the writer, speaking of non-professional missionaries, talks of such men as "attempting to do missionary work in their spare time."

The idea here expressed is that there is a certain peculiar class of work which is called "missionary work," all the rest of the work which a Christian man does in a heathen land being non-missionary work. The missionary work is distinguished sharply from all other work and is described as "work for the Lord," and is sometimes almost defined as "preaching." Just as "missionary" has been made the title of a peculiar class of men, so "missionary work" has been assumed as the title of a peculiar class of work. We hear the expressions that a man is "engaged in missionary work," that he is "going to undertake missionary work," that he is "retiring from missionary work," as if "missionary work" were a special occupation, as specialized as banking or mining or farming. These expressions take it for granted that a missionary is in a class apart, engaged in a special work peculiar to him, exactly in the sense which I argued before to be pernicious.

Now this assumption needs some consideration. In the letter which I quoted above, the words "I tell him that he *is*" (doing work for the Lord, when the man was abiding in the calling wherein he was called), show plainly that my correspondent did not agree with the assumption; the words "do some work for the Lord" and the reference to missionary work done in spare time show that those men did agree with it. The assumption then is not universally accepted; nevertheless it is sufficiently common to need some examination.

If we are prepared to believe that every Christian ought to be a missionary, we must also be prepared to admit that every Christian ought to be a missionary *in* his ordinary daily work, all the time, not merely outside it, and part of the time; that "work for the Lord" includes his ordinary daily work, and is not to be treated as something which he can do only when he escapes from the work by which he earns his living.

The missionary work of the unofficial missionary is not the same work which a paid professional missionary does. The paid professional missionary leaves the ordinary work of the world and devotes himself to what he calls

"religious work"; the non-professional missionary realizes that the ordinary work of the world ought to be done religiously, and does it religiously, and calls it "religious work." The professional missionary secularizes all the work which he does not recognize as religious work; the non-professional missionary consecrates all work. The professional missionary exhorts others to consecrate their lives in the common work which he forsakes in order to consecrate his own; the non-professional missionary sets an example of the consecrated life by refusing to forsake his work. The professional missionary preaches by exhortation; the non-professional missionary preaches by example.

I shall be told that professional missionaries preach by example; that their lives speak louder than their words. That is true; but what we are here considering is the restriction of the term "missionary work" to the work of the professional missionary. The professional missionary preaches by his example that the way to convert the world is to forsake the common life of men and to live in a special class doing a special work. It is neither possible nor desirable that all Christian men should follow his example. Consequently, if a "missionary" is a man who does that, the exhortation that every Christian should be a missionary becomes absurd: only a few can live the proper missionary life. But if a Christian who lives among non-Christians and consciously seeks by his life and conversation to reveal to others the secret of Christ's grace is a missionary, then indeed every Christian ought to be a missionary and do missionary work. Thus the example of the professional missionary, as such, is not an example for all; whilst the example of the non-professional missionary is an example for all—an example of universal application. It is in this sense that the non-professional missionary preaches by example a lesson which the professional missionary does not. The one preaches by example a lesson which all men can follow; the other a lesson which few men can, or ought, to follow.

But it may be said, on that showing, all evangelists,

all prophets and teachers who forsake all other employment to busy themselves about the preaching of the Word set a limited example, and therefore their work is less admirable than that of the Christian who consecrates the common life and occupations of men. It does not follow. I said nothing about the one form or the other form of expression of Christian life being "more admirable"; all that I said was that the idea that only the one was to be called, and to call himself a "missionary" was a dangerous and misleading idea. S. Paul said: "Let each man wherein he was called, therein abide with God"; but he also said: "God hath set in His Church some apostles and some prophets and some evangelists." He did not make any distinction such as we make when we speak of "missionary work" as peculiarly the work of a special class. In his day the Church, as a society, was a missionary society, and each man in the Church was a member of a missionary society, and his work, whatever its character, was to be consecrated, so that the missionary influence of the Church might extend into all departments of life. When we draw our modern distinction between "missionary work" and "secular work," we divide life precisely as the Apostle taught us not to divide it. That all the members in the Body have not the same office is not in conflict with the statement that whatever any Christian man does should be done to the Glory of God.

The missionary influence of the Church is strengthened, not hindered, by this teaching. There is no work which a Christian man does which is not missionary in this sense; and it is this sense of the missionary duty of Christian men which needs to be restored and strengthened to-day; and it is as a matter of fact destroyed, or weakened, by the common teaching and belief that *missionaries* are men in a class apart, and that *missionary work* is their work and not the work of others. It is as a matter of fact destroyed, or weakened, by the struggle of missionary societies to draw into their own professional body every man who shows any sign of religious care for the souls of others. It is as a matter of fact weakened, or destroyed,

by the idea that if a man cares for the souls of others and lives such a life as to exercise a strong religious influence upon others, he ought to forsake his calling, to do "missionary work," blind to the truth that he is doing missionary work where he is, and as he is.

We shall never make any great progress in the mission field until this one-sided idea of missionary work is broken down. As I said in my last paper that it is not enough to preach "Every Christian a missionary," but it is necessary that men with strong missionary convictions should go out deliberately into distant lands as officials and farmers and traders; so now I say that it is necessary that they should go out with the clear conviction that *all* the work that they do is missionary work, and is to be done with a missionary motive, rather than with the idea that missionary work consists in preaching or teaching, and that they may find opportunity to do such "missionary work" in their spare time. It is no answer to say that government officials or agents of business houses are not encouraged to preach the Christian faith, or that there is an understanding, or even a definite order, that they shall not do so, and that consequently it is impossible for a "missionary" to be in such employment. No government can prevent a man doing his work in Christ and for Christ, nor hinder him from answering the question which inevitably arises, Why is your life so different from that of other men? I know a man in a foreign land who answered the question, Why do you not do what other young men out here do? by saying, "I believe in Christ and Christ does not approve of that conduct." Was not that missionary work, and could any government prevent him from giving that answer, or reprimand him for giving it? But what was the "missionary work"? Was it the explanation which the man gave of his conduct (which was a form of preaching), or was it the conduct which led to the question being asked? Obviously it was both. The whole life of the man was "missionary work" among the natives with whom he had to do. And if he had thought that he was a missionary only when he was doing some special and peculiar work,

public preaching, or something of that sort, he would have been far from the truth, and he might possibly have earned a reprimand. He was a missionary in his daily life; that was the secret, and that is the secret which the non-professional missionary must learn. If a man were to go out as a non-professional missionary thinking that to be a missionary he must engage in the work which professional missionaries call "missionary work" and consider their special province, he would only be a missionary for part of his time, and often not a very successful missionary at that. The missionary work of the non-professional missionary is essentially to live his daily life in Christ, and therefore with a difference, and to be able to explain, or at least to state, the reason and cause of the difference to men who see it. His preaching is essentially private conversation, and has at the back of it facts, facts of a life which explain and illustrate and enforce his words.

That is the essential work of the non-professional missionary, and any further preaching or teaching which he may do is not immediately in question. He may do such work, or he may not do it, but the addition is not necessary to his missionary purpose, or usefulness.

It is such missionary work, done consciously and deliberately as missionary, that the world needs to-day. Everybody, Christian and pagan alike, respects such work; and, when it is so done, men wonder, and enquire into the secret of a life which they instinctively admire and covet for themselves. Much that is done as "missionary work" by professional missionaries they do not admire; still less do they covet the spirit which they see inspiring the preaching of some professional missionaries; but the spirit which inspires love of others and efforts after their well being, both in body and soul, they cannot but admire and covet, unless, indeed, seeing that it would reform their own lives, they dread and hate it, because they do not desire to be reformed. In either case it works.

A great host of such missionaries doing such missionary work would transform the whole missionary situation. There are, as I said in my last paper, already many Christian

men so working to-day ; but what I urged in my last paper I urge again, that men who are full of the missionary spirit should deliberately and consciously go out into the world to do that work, instead of allowing others to persuade them that if they want to be missionaries they must join a missionary society and engage in what is called "missionary work" by men who have narrowed that term till it means nothing more than work done by professional missionaries.

The Gift of a Friend

Kairouan was until its capture by the French one of the most sacred cities of the Moslem world, and as hermetically closed to the Christian as Mecca is to-day.

One of its learned men on a chance visit to Tunis City fell in with an English traveller—a Christian business man who regarded himself as a non-professional missionary. On leaving England this man had put into his bag a well-bound copy of the New Testament in Arabic, and this he presented to his Moslem acquaintance as a souvenir of a pleasant meeting.

Before French troops had forced the city gates, or the foot of the missionary had trodden its mosque-filled streets, this well-thumbed and widely-read book had brought to Kairouan the Light of the World. The influence of friendly contact of this kind and of voluntary and spontaneous spiritual expression is of unique value.

Latin American Notes

KENNETH G. GRUBB

CHRISTIAN EMIGRATION

A NUMBER of Christian workers have recently found their way, unobtrusively and economically, to different parts of the world as witnesses for Christ under conditions which ought to be more widely known. In 1922 it was laid on the heart of a Christian business man in the Argentine to stimulate facilities for the emigration of men who desired to occupy business posts abroad in order to testify for Christ in spheres more needy than their environment in the home country. In the same year a council was formed in order to make it possible to carry this idea into action.

This council aims at securing correspondents in the principal countries of the world. Christians living abroad were invited to send in news of suitable openings for men and women. Foreign Chambers of Commerce in the pivotal cities of the world's trade are also generally willing to supply lists of firms which have business connections with various foreign countries. Such firms accept prospective applicants through their London offices. By these means, therefore, it is possible for such a council to obtain a tolerably comprehensive idea of the special openings available in the different fields. Christian men and women who are interested in this question are then urged, either by advertisement or by other means, to communicate with the council. Thus a liaison is formed which serves as a continual Christian Labour Exchange. In the case of applicants with special qualifications, enquiries about the possibility of securing a suitable post are sent to the country in question.

It will be seen at once that this system is sane and reasonable. Men and women are not encouraged to make a hasty and unconsidered decision to go to a foreign country where the language is unfamiliar, conditions strange and a living wage difficult to secure. On the other hand, unsuitable applicants are frankly informed of the adverse circumstances confronting them, and are advised to seek a more suitable sphere. In 1926 the council was able to state that a hundred applications had passed through their hands. Twelve posts had already been filled in Argentina, Kenya, India, and other lands. The advertisements reveal opportunities in such diverse regions as Italy, Crete and Penang.

Until now this organized scheme has been confined to the section of the Church of Christ in which it originated. It is, however, a scheme which ought to be handled on an interdenominational scale. In spite of the prejudice which, for obvious reasons, it may stimulate, it should be presented to all churches where there are men and women who are minded to follow wholly the Lord their God. It contains within it the germ of a great, dynamic, and truly missionary movement. It postulates the possibility of the sending

forth of an unlimited number of witnesses to the Gospel as it is in Jesus. At the same time it places no financial burden on the people of God. It will not divert any subscriptions. It is a growing, moving force with latent powers of development.

It is worth while pointing out that such schemes permit the utilization of two classes of men. There is the man who, in season and out of season, is engaged in active witness for his Lord. As in the case of a former protagonist of modern missions, he only maintains his business in order to pay his own expenses. On the other hand, there is the man who, while perhaps not an active worker, always guards in his own home and in his own behaviour something of the unceasing radiance of the Christian life. His value is also infinite in a post which would otherwise be filled, perhaps, by a man whose sole care is for earthly things.

THE MORRIS SCHOOLS

The work of the Rev. William C. Morris is a bright spot in Christian activities in the Argentine Republic. Both in character and in extent the Argentine Philanthropic Schools and Institutes which he has founded are unique in Latin America. Few parallels to such a work could perhaps be found in any country. Thousands of children come under the training and influence of these Schools. A large part of the education is primary. There is a kindergarten department, and there are also night schools for preparing boys and girls to serve some useful purpose in the world. Courses in telegraphy, commercial methods, carpentry, sewing, etc., are given. In 1925 a home for three hundred and fifty children was opened by the President of the Republic, and in the same year the Prince of Wales paid an official visit to these remarkable Institutions.

Founded in 1898, the Institutions now consist of twenty schools and affiliated associations. Six thousand five hundred children are thus cared for, and educated; they come under Bible teaching, learn Christian hymns, and twice a year they receive free gifts of boots and clothing. These children are all from the poorest classes, whose

mothers could not provide them with the necessary books and clothes to attend the State schools. In 1918, after twenty years' labour, the Institution was able to record that over eighty thousand had passed through the Schools, seventy-six thousand had received books and other requirements free, and seventy-eight thousand had received boots and clothing twice a year. Nearly fifty thousand medical prescriptions had been dispensed and eleven thousand children assisted during convalescence. Relief had been given to nearly ten thousand poor families related to scholars, and a large number of prisoners and vagrant children had been helped. The work is entirely supported by voluntary contributions within the country, and in addition it receives an official subsidy. Twenty-two nationalities are represented amongst the scholars, but the vast majority are Argentines.

This striking movement is accomplished from first to last in the spirit and for the love of Christ. Texts from Scripture and educational mottoes are painted on all the walls of the various Institutes. In addition to the management of such an undertaking Mr. Morris preaches every Sunday in his own church, and publishes a review called *The Reformation,* which deals (in Spanish) with the great principles of faith in Christ and the testimony of the Scriptures. The work has awakened the wealthy from selfish indifference and stirred the prosperous to take some interest in the redemption of the victims of great social evils. It has not escaped criticism from the Roman Catholic Church, but at the same time it has promoted a new attention to educative and social reform in the outlook of that communion.

No one who visits these Schools can fail to be profoundly impressed with the permanent significance and abiding worth of such institutions. Their value is enhanced by their setting: the great city of Buenos Aires, which has to-day a population of nearly two million people. These Schools stand as a lasting testimony to the constraining power of the love of Christ in the hearts of His disciples. A great Argentine daily remarked recently: "In Mr.

Morris' Schools there are none of the commodities, or the valuable material equipments which the State establishments possess in abundance. Many of his devoted teachers do not hold the highest official certificates . . . nor are they nervously preoccupied about fulfilling a pompous programme of studies. But, on the other hand, there is in the work of these institutions that which . . . Mr. Morris proclaims: love. The teacher, without or with a diploma, in all his class work and everywhere in these institutions, teaches and labours with love, that is with true vocational spirit, and he succeeds in teaching the mind and influencing the soul."

3 URGENT NEEDS.

£1,000 to complete the Chapel Endowment Fund.

£5,000 to complete "The Queen Alexandra Augmentation of Pensions Fund." All the Pensions have now been increased from £20 to £26 per annum, so that a larger income is necessary.

£1,000 in New and Increased Subscriptions.

The plea is on behalf of incurable sufferers of the **Middle Class**—men and women of education and refinement who have fallen on evil days. They are slow to plead for themselves. Their sad helpless condition is a plea—and a very powerful plea—to your sympathy and generous help. Will you respond?

British Home and Hospital for Incurables (Streatham)

FOUNDED 1861.

All remittances should be sent to Edgar Penman, Secretary, 72, Cheapside, London, E.C. 2.

Patron: H.R.H. The Prince of Wales, K.G. Patroness: H.R.H. The Duchess of York.

Gospel Work in Bible Lands

The lands of the Bible need the Bible. For 74 years this Society has been supporting Native Pastors, Evangelists, Colporteurs and Bible Women in their efforts to win souls for Christ, and assisting Orphanages, Schools, Hospitals and other Mission work.

Relief Work in Bible Lands

During all these years the Society has rendered special aid when massacres and earthquakes have wrought their awful havoc, and in other times of calamity and distress, and responded immediately on receipt of telegrams from the recent earthquake centres in Bulgaria and Greece.

Your help, much needed, would be greatly appreciated

BIBLE LANDS MISSIONS' AID SOCIETY

Rev. S. W. GENTLE-CACKETT, B.D.
Secretary.

76W, STRAND, LONDON, W.C.2.

N.B.—Gifts of clothing, etc., should be sent to the Rev. S. W. Gentle-Cackett, Bible Lands Relief Stores, Bedfont, Feltham, Middlesex, and not to the Office.

Books to Read

THE GARDEN OF ADONIS. A. CARTHILL. *Blackwood & Sons, Ltd.* **15/-.**

THE DRAGON SHEDS HIS SKIN. WINIFRED GALBRAITH. *Jonathan Cape.* **7/6.**

BAGHDAD: THE CITY OF PEACE. RICHARD COLE. *Butterworth.* **21/-.**

THE SONS OF AFRICA. G. A. GOBLOCK. *Student Christian Movement.* **5/-.**

ROADS TO THE CITY OF GOD. BASIL MATHEWS. *Edinburgh House Press.* **1/-.**

THE WORLD MISSION OF CHRISTIANITY. With a foreword by DR. JOHN R. MOTT. *Edinburgh House Press.* **1/-.**

THROUGH THE HEART OF AFGHANISTAN. EMIL TRINKLER. Edited and translated by B. G. FEATHERSTONE. *Faber & Gwyer.* **15/-.**

DEFENCE OF THE WEST. HENRI MASSIS. Translated by F. S. FLINT. *Faber & Gwyer.* **12/6.**

EXPANSION OF ISLAM. W. WILSON CASH. *Edinburgh House Press.* **3/6.**

ON THE TRAIL OF THE VEILED TUAREG. DUGALD CAMPBELL. *Seeley, Service & Co.* **21/-.**

KENYA FROM WITHIN. W. MCGREGOR ROSS. *Allen & Unwin.* **18/-.**

IBN SA'OUD OF ARABIA. AMEEN RIHANI. *Constable.* **21/-.**

"Other sheep I have which are not of this fold: them also must I bring."
John x. 16

PIONEER MISSION AGENCY

(INCORPORATED)

80-82, STAFFORD BUILDING

1114 CHESTNUT STREET

PHILADELPHIA

Aim:—To learn and publish the need, and forward workers and means to other organizations for pioneer work.

Co-operates with the WORLD DOMINION PRESS

THE COST OF GROWTH

The Bible Society, like a healthy child, is always growing. Measure its growth in 20 years:

1908	... ...	5½ million books in	412 languages.
1928	... ...	10 ,, ,, ,,	608 ,,

A glorious growth, but how much has it cost?

Consider the costs of publication:

	1908	1928
Languages with completed Bibles	105	145
,, ,, ,, N.T.	99	146
,, ,, ,, Portions ...	208	317
Cost of printing, binding and transporting	£105,000	£233,000
Losses on Sales	£11,253	£64,663

The Bible Society's standard of price is not the cost of production, but the reader's ability to pay.

Consider the costs of distribution:

Our 900 colporteurs cannot live and travel to-day on sums adequate twenty years ago. Wages and expenses have risen the world over—in some countries they have more than doubled.

The estimated expense for the current year is £420,000.

If you are thankful for your own Bible, let your contribution grow to meet a growing need.

Gifts may be sent to The Secretaries, BRITISH AND FOREIGN BIBLE SOCIETY, 146, Queen Victoria Street, E.C. 4.

Great Churches of the Mission Field have arisen where in past years the pioneer missionaries of the

London Missionary Society

carried "the glorious Gospel of the blessed God." This work has proved that the Gospel of Jesus Christ is a sufficient foundation for the Church of His name. Your support is asked for the work being carried on by L.M.S. workers in the lands of India, China, Madagascar, and Africa, and in Papua and the islands of the South Seas.

The Treasurer of the Society is Mr. W. H. Somervell, J.P. Contributions may be sent to Rev. Nelson Bitton, Home Secretary, L.M.S., Livingstone House, Westminster, London, S.W. 1.

The Survey Series

The WORLD DOMINION SURVEY SERIES attempts to describe briefly and clearly the situation in various countries as viewed from the standpoint of the Kingdom of God.

THE CHALLENGE OF CENTRAL ASIA. With Map.
Price 6d. (post paid, 7d.)

INSULINDE: A brief Survey of the Dutch East Indies. With Map.
Price 6d. (post paid, 7d.)

A BIRD'S-EYE VIEW OF LATIN AMERICA. With Map.
Price 6d. (post paid, 7d.)

THE TASK OF THE CHRISTIAN CHURCH: A World Survey. Edited by Thomas Cochrane, M.B., C.M. Price 7/6 (post paid, 8/-)

"A book which should be in the hands of missionaries, ministers, Church secretaries, Sunday School superintendents—in fact, anyone who holds any position of leadership in Christian work, whether at home or abroad."
British Weekly.

THE LAND OF THE VANISHED CHURCH: A Survey of North Africa. By J. J. Cooksey. With Map. Price 2/- (post paid, 2/3)

"The book is one of great, almost fascinating interest; it is wonderful how much information is crowded into its 100 odd pages."—*Missionary Review of All Nations.*

A GREAT EMANCIPATION: A Survey of Nyasaland. By W. J. W. Roome. Price 1/- (post paid, 1/2). With Map, 4/- (post paid, 4/3)

"The facts . . . brought together in this masterly statement deal with the land and its history, the people, the growth of the African Church, the missions in Nyasaland, the progress of Islam, education and the place of the Bible."—*Life of Faith.*

NIGERIA: The Land, the People, and Christian Progress. By J. Lowry Maxwell. With Maps. Stiff paper cover, 3/6 (post paid, 3/9)
Cloth boards, gilt lettered, 5/- (post paid, 5/6)

"Gives a bird's-eye view of the conditions in Nigeria from the Christian standpoint. . . . A picturesquely told story, giving a more vivid view of these things than a more elaborate and detailed description."—*U. F. S. Record.*

AN EASTERN PALIMPSEST: A brief Survey of Turkey, Syria, Palestine and Egypt. By O. Wyon. With Maps. Stiff paper cover, 2/6 (post paid, 2/9)

"Attractively written . . . full of useful information."—*Bible in the World.*

LIGHT AND DARKNESS IN EAST AFRICA: A Survey of A. E. Sudan, Uganda, Abyssinia, Eritrea and the Somalilands. With Maps. Cloth boards, gilt lettered, 5/- (post paid, 5/6). Stiff paper cover, 3/6 (post paid, 3/10)

"The World Dominion Survey Series, to which this book belongs, gains immensely in its impressiveness and usefulness as it proceeds with its accounts of the influence of Christianity throughout the world."—*Times Literary Supplement.*

THE LOWLAND INDIANS OF AMAZONIA. By K. G. Grubb. With 14 Maps. Cloth boards, gilt lettered, 5/- (post paid, 5/6)

"The writer has travelled extensively in the Amazon Valley, and has acquired a very intimate knowledge of the habits and temperament of the Lowland Indians, which makes his book very interesting to all those concerned in the problems presented by those very difficult races."—*South American Journal.*

OTHERS WILL FOLLOW

WORLD DOMINION PRESS, 1, Tudor Street, London, E.C. 4

Indigenous Church Series

The INDIGENOUS CHURCH SERIES deals with the principles which should govern all efforts to plant the Christian Church in the various countries of the world.

THE INDIGENOUS CHURCH. By S. J. W. Clark. Shoals of letters of appreciation have been received, and their contents could be summarized in the words of one which says: "'The Indigenous Church' should be read by every missionary in the world."
Price 4d. (post paid, 5d.)

THE FIRST STAGE IN THE CHRISTIAN OCCUPATION OF RURAL CHINA. By S. J. W. Clark. Price 3d. (post paid, 4d.)

CHURCH PLANTING. By S. G. Peill and W. F. Rowlands.
Price 4d. (post paid, 5d.)

INDIGENOUS IDEALS IN PRACTICE. By W. F. Rowlands. (Second Impression.) Price 6d. (post paid, 7d.)

THE WAY TO WIN THE WHOLE WORLD FOR CHRIST. By J. MacGowan. A powerful plea for widespread evangelism.
Price 4d. (post paid, 5d.)

THE ESTABLISHMENT OF THE CHURCH IN THE MISSION FIELD: A Critical Dialogue. By Roland Allen.
Price 6d. (post paid, 7d.)

MISSION ACTIVITIES: Considered in relation to the Manifestation of the Spirit. By Roland Allen. Price 1/- (post paid, 1/2)

THE REAL SIGNIFICANCE OF DEVOLUTION. By Roland Allen and Alexander McLeish. Price 6d. (post paid, 7d.)

THE CHINESE INDIGENOUS CHURCH MOVEMENT: Some of its Problems. By Violet M. Grubb. Price 6d. (post paid, 7d.)

MISSIONARY METHODS: St. Paul's or Ours? By Roland Allen. The most widely read book on Missionary Principles ever published. A New and Revised Edition. Cloth boards.
Price 3/6 (post paid, 3/10)

OTHERS WILL FOLLOW

WORLD DOMINION PRESS, 1, Tudor Street, London, E.C.4

Reprints from World Dominion,

also

Special Articles, and Short Surveys

HOW TO RID A COUNTRY OF LEPROSY. By R. G. Cochrane.

THE NEEDED GESTURE TO THE CHURCH IN CHINA. By A. M. Cable.

AMAZONIA AND ITS INDIAN TRIBES. With Map. By Kenneth G. Grubb.

THE MORAL PARALYSIS OF ISLAM. By T. P. Warren.

THE JUNGLE INDIANS OF PERU. By. R. B. Clark.

THE PEARL OF THE ANTILLES. With Map. By J. J. Cooksey.

THE REPUBLIC OF PARAGUAY. By Webster E. Browning.

Price 3d. each (post paid, 4d.)

LEPROSY IN INDIA: A Survey. 24 pp., with Map. By R. G. Cochrane. Price 2/- (post paid, 2/2)

LEPROSY IN EUROPE, THE MIDDLE AND NEAR EAST, AND AFRICA. By R. G. Cochrane. Price 2/- (post paid, 2/2

MEDICAL MISSIONARY DIRECTORY. Price 2/- (post paid, 2/2).

WORLD DOMINION PRESS, 1, Tudor Street, London, E.C.4

Read

Christ Life

A Devotional Monthly Magazine which stands for World Evangelization

ANNUAL SUBSCRIPTION:

U.S. and Canada - - - - - - **$1.00**

Great Britain and other Countries - **5/-** or **$1.50**

UNION GOSPEL PRESS, Box 680, Cleveland, Ohio, U.S.A.

A New Book by ROLAND ALLEN

The Spontaneous Expansion of the Church

And the Causes which Hinder it

With an Introduction by
Vedanayakam Samuel Azariah, LL.D.,
Bishop of Dornakal

Cr. 8vo, 256 pp. Cloth boards. 3/6 net (post paid, 3/10)

"It is a brave book . . . a book which gives one furiously to think; and it is a book which should be well studied by all who realize that not only an extension of missionary zeal but also a reconsideration of missionary policy is absolutely necessary, if the Church is to face the issues of the World Call with any seriousness."—*The Guardian.*

"A challenging book which every student of missions should read."
U.F.S. Record.

"Mr Allen does not fail to offer constructive proposals, and always what he writes merits consideration."—*Times Literary Supplement.*

"The driving force behind what he has written compels attention, and we cannot fail to be profoundly impressed by his presentation of the position."—*The Scottish Congregationalist.*

"All that Mr. Allen writes is worth reading, and . . . Christians of all sections of the universal Church will read his books with appreciation."—*The Christian.*

"The volume is one that commands attention from all who are interested in our far-reaching missionary enterprises and desire their highest welfare."—*The Life of Faith.*

WORLD DOMINION PRESS, 1, Tudor St., London, E.C.4

"Every Convert a Convert-Maker."

That old Missionary Slogan was quoted at the recent meeting of the London Association in Aid of Moravian Missions by a speaker who went on to say : **"The aim of our Moravian brethren is the nearest approach to this ideal that I know."**

One in every seventy-five members of the Moravian Church is a missionary, as compared with about one in 5,000 amongst Protestant Churches generally.

They labour in earth's darkest places amongst the most neglected tribes, and in the most difficult districts.

Special gifts are needed and earnestly solicited to clear deficit. Will you send help ?

Please reply to the Rev. Edgar Swainson, London Association in Aid of

MORAVIAN MISSIONS

7, New Court, Lincoln's Inn, London, W.C. 2.

Ridgelands College

THE RIDGWAY, WIMBLEDON, S.W. 19

An Interdenominational Training College for young educated women wishing to prepare for Christian Service at home or abroad.

Chairman of Council: Rev. E. L. LANGSTON, M.A.

Hon. Treasurer: E. E. SHAW, Esq.

Principal: Mrs. HOWARD HOOKER.
Assisted by a Resident Staff and Visiting Lecturers.

ORIGIN AND PURPOSE

RIDGELANDS COLLEGE was founded in 1919 to meet the urgent need for well-educated and well-equipped women to fill posts of responsibility in Christian work.

Standing in grounds of three and a half acres, with accommodation for forty students, the buildings are in every way adapted to the needs of such a college, combining unique opportunities for healthy recreation with the spiritual, educational, and practical subjects included in the course of training, which covers a period of two years.

AIM

The Aim of the College is to produce workers, who—experiencing the presence and power of the Holy Spirit in their own lives—are also mentally and physically equipped to meet the special needs of to-day in work for God at home and abroad. The *Basis*, therefore, of the teaching at Ridgelands is one of belief in the Old and New Testaments as the supreme authority in faith and life and inerrant in the original writings; the Deity and humanity of our Lord Jesus Christ and His perfect Atonement for sin on Calvary; and the personality of the Holy Spirit. On these, and other fundamental doctrines, clear, scholarly teaching is given, enabling students to meet modern doubts and difficulties, and to recognize the value of modern research and methods of study.

PROGRAMME

The mornings are mainly devoted to lectures and study, the remainder of the day being given to the practical work of visiting, Mission and Open-Air Services, Medical Missions, Girls' Clubs, recreation, handwork, etc. Each student has special training in domestic work for one term.

In order to ensure as wide an outlook as possible in regard to Home and Foreign Missionary work, special speakers are invited during each term, to present with first-hand knowledge the claims and problems of their particular field of work. Each year sees fresh additions to the *Ridgelands Expeditionary Force* as students pass out from the College, who, working in about twenty different Societies, may now be found in India, Siam, China and Japan, North and South Africa, Syria and Palestine, Greece, Latvia, Italy, France, Holland, Canada, Australia, and New Guinea, as well as in Great Britain.

The demand, however, is ever in excess of the supply, and from all quarters applications for workers are continually reaching the Principal.

From time to time many of the Universities, Medical and other Training Colleges, are represented at Ridgelands, and students also come from our Colonies overseas.

A detailed syllabus is issued each term. This, with further information and forms of application, may be obtained from the Secretary, Ridgelands College, Wimbledon, S.W. 19.

P. F. VARDON & CO.

(The Foreign Missions Supply and Shipping Agency.)

GENERAL PASSENGER, FORWARDING, SHIPPING AND BUYING AGENTS.

PASSAGES ARRANGED BY ALL LINES AT NO ADDITIONAL COST.

(No extra charge is made for booking through this Agency.)

PASSPORTS arranged, VISAS obtained, and BAGGAGE collected, forwarded, and warehoused, &c.
BAGGAGE AND LIFE INSURANCE Policies issued.

PASSENGERS ARRIVING at London, Liverpool, Southampton, &c., met on request, and assistance rendered with regard to Baggage Clearance, Forwarding and Transhipment, &c.

GOODS, OUTFITS & SUPPLIES of all descriptions purchased on advantageous terms.

A saving can be effected by purchasing through this Agency.

GOODS PACKED AND SHIPPED OR POSTED to all parts of the world.

We are the appointed Agents of the London Missionary Society, and of many other Societies in the United Kingdom, Canada, U.S.A., Denmark, Finland, Norway and Sweden.

For all information apply to:—
8, CREED LANE,
LUDGATE HILL, LONDON, E.C. 4.
(Close to St. Paul's Cathedral.)

Telephone:—CITY 2760.
Telegrams:—UVARDOSH, CENT, LONDON.
Cables:—UVARDOSH, LONDON.
Codes used:—A.B.C. 5th Edtn., BENTLEYS.

By **Dr. F. B. MEYER**

The Call and Challenge of the Unseen

The chapters of this book epitomize many of the truths which have constituted the teaching of Dr. Meyer throughout a long and successful ministry. The influence of his writings has been widespread in this country and far beyond.

3/6 NET

Five "Musts" of the Christian Life

The five "Musts" of Regeneration, Sacrifice, Selflessness, Service and Worship, and other addresses on The Day of Pentecost—God's Faithfulness—Fellowship with Christ—Our Knowledge of our Saviour, are characteristic of the mature teaching of this gifted preacher.

Just Published **2/6 NET** *Of all Bookshops*

MORGAN & SCOTT, LTD., PUBLISHERS, LONDON, E.C. 4

Printed by Wilson's Printing Co., Ltd., 67a, Turnmill Street, London, E.C. 1.

All advertisements for "World Dominion" should be sent to J. E. May, Advertisement Agent, 68, Fleet Street, London, E.C.4.

Printed in England.